

THE CLERGY REVIEW

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No. 6

Editor: Rev. T. E. FLYNN, Ph.D., M.A.

1936

Assistant Editor: The Very Rev. J. M. T.
BARTON, D.D., L.S.Scr.

OUR LADY OF WALSINGHAM. By WARREN SANDELL, M.A.

THE DEVELOPMENT OF DEVOTION TO THE BLESSED SACRAMENT. II. THE LATER DEVOTION. By the Rev. J. MURPHY, S.J.

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THE CLERGY REVIEW

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THE REV. T. E. FLYNN, Ph.D., M.A.

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THE CLERGY REVIEW

OUR LADY OF WALSINGHAM

BY WARREN SANDELL, M.A.

THE recent revival and increase of popular devotion to Our Lady of Walsingham provokes the question: What was it which made Walsingham the principal shrine of the Blessed Virgin in mediæval England? The question is the more pertinent because during the past year this revival has begun to give birth to what looks like an entirely new legend.

On December 30th last a press report of the Papal Indulgences at that time attached to the restored shrine in the Slipper Chapel, referred to Walsingham as "this English village in which she (Our Lady) chose to appear." On other occasions allusions have been made to Walsingham as the place where our Lady appeared on English soil, as "the English Lourdes," and so forth. These expressions taken together show that there is being held and propagated some vague belief that the pilgrim shrine of Walsingham had its origin in an objective apparition of our Lady essentially similar to that which gave rise to the pilgrimages to Lourdes. This spontaneous growth of legend is of considerable interest; but it must be said at once quite plainly that there is no evidence that anybody in mediæval England ever believed anything of the sort.

The only evidence of a belief in some kind of supernatural origin for the shrine is such as would lead us to call Walsingham not "the English Lourdes," but "the English Loreto." This evidence, such as it is, is contained in a poem, or verse-chronicle, which was printed by Richard Pynson in about 1493, and of which

the only known copy is in Magdalene College, Cambridge.¹ The author states that the events which he describes happened in 1061, and that "Four hundreth yere and more the cronacle to witness : Hath endured this notable pylgrymage." He wrote, therefore, between 1461 and 1493, and most probably near to the latter date.

The story which he tells is, briefly, this : (a) A noble widow of Walsingham, named Rychold, prayed to our Lady that she might do some bounteous work in her honour. So "In spyryte our lady to Nazareth hir led : And shewed hir the place where gabryel hir grette." She bade her build a place of the same measurements at Walsingham, promising that "All that me seche there shall fynde socoure." This happened thrice, and then Rychold collected workmen to build a chapel. (b) The site was miraculously but ambiguously indicated by the dryness of two equal rectangular patches in a meadow where all around was soaked with dew, and the instance of Gideon's fleece is quoted. After some hesitation, Rychold chose the patch near two wells, where later (in the writer's time) stood a chapel of St. Laurence. But when the carpenters set to work on the wooden structure they could make no headway, "For no pece with other would agre with geometrye." (c) The men went home to sleep, but Rychold spent the night in prayer to our Lady. In the morning when the men returned they found that the chapel had been completely built upon the second site, more than two hundred feet away, by our Lady with the help of angels. It is not alleged that anyone saw the heavenly builders; indeed, it is clearly implied that neither Rychold nor the men knew what had been done till the latter came in the morning.

Now there is no trace whatever of this story, nor of any other kind of miraculous foundation, until this poem appeared just forty-five years before the shrine was despoiled, and the pilgrimages came to an end. There is nothing of it in the monastic chronicles, such as those of Thomas Walsingham and the Memorials of St. Edmund's Abbey, which record miracles done by our Lady of Walsingham. The Anglo-Saxon Saewulf (c. 1103)

¹ Reprinted privately : *Fugitive Tracts* ; ed. W. C. Hazlitt, 1875.

writes of Nazareth, but does not mention Walsingham; nor does Sir John Mandeville (1322), who expressly states that the high altar of a fair church stood on the place where the angelic salutation was given to Mary.² There is no trace of it in the accounts of the foundation preserved in the Register of Walsingham Priory,³ nor in the fifteenth-century breviary owned by the last Prior.⁴ Not even the Lollards, who railed against "the Witch of Walsingham," seemed to know anything of this additional "superstition." And exactly the same applies to all the subsequent references to the shrine. Even Dr. Legh, one of the royal Visitors in 1535, is silent;⁵ yet it is unlikely that he would have failed to dish up so choice and unparalleled a "superstition" if it had been current at Walsingham.

The essence of this legend is obviously that the Lady Chapel was a replica of the Holy House at Nazareth in which the Annunciation took place, and that it was actually built by our Lady and the angels. There is clearly some redundancy in the thrice repeated vision granted so that Rychold might note well what she was to copy, and then the ambiguous miracle which led to our Lady building the chapel herself. This is, I think, due to the attempt to graft an entirely new story on to a place about which a number of lesser legends were already current. It is incredible that, if the verse-legend had been current at Walsingham when Erasmus went there in 1512, he should not have heard of it; or that, knowing the Loreto story, and having ten months earlier written his *Virginis matris apud Lauretum cultae Liturgia*, he should have failed to allude to it. His famous account contains no reference to any miraculous origin.⁶ But he does record a story told by the guide about the wooden building covering the wells, namely, that some centuries ago it had been miraculously transported thither. Those who would compare Walsingham

² *Early Travels in Palestine*; ed. T. Wright (Bohn's Antiq. Lib.).

³ *Dugdale*, VI (1), 70-75.

⁴ At Keble College, Oxford.

⁵ *Norf. Antiq. Miscell.*, Vol. II (Norwich Comperta).

⁶ *Perigrinatio religionis ergo.*, trans. J. G. Nichols: "Pilgrimages to Walsingham," etc.

with Lourdes owe the only basis for such resemblance to the caustic pen of Erasmus; for he says that the guide told him that the water of the wells sprang originally from the earth at the command of the Blessed Virgin. The verse-legend speaks of the wells as already there before any miracle occurred.

I think that, in view of the evidence, it is extremely unlikely that this legend was ever popularly known or believed, either before or after 1493. What then is the explanation of the poem? There is some internal indication, especially in the second stanza, that it was written in order that it might be read by pilgrims at Walsingham itself; and the purpose was obviously to stimulate devotion to the shrine. There is some reason to believe that this had considerably diminished by the middle of the fifteenth century. In 1448 and 1465 licences were granted to the Priory to acquire lands to augment its revenue, because of the poverty which scarcely allowed divine service to be duly celebrated.⁷ And when Wolsey in 1528 granted to Walsingham the Priory of Flitcham, it was expressly stated "that the universal devotion by which it was first sustained is now cooled by the perverse reviling of some, and the pestiferous preaching of others."⁸ It may well be, however, that there was a temporary revival of devotion under Henry VII (who attributed his victory at Stoke in 1487 to our Lady of Walsingham) and in the early years of Henry VIII's reign. Bishop Hooper, the Reformer, writing in about 1546, says that certain "idols" at Walsingham and elsewhere "flourished most a little before their desolation in the reign of the King's majesty that dead is, Henry VIII of a blessed memory."⁹

As to the form of the legend, I think it to be a fair assumption that it was directly inspired by the legend of Loreto which spread swiftly over Europe soon after 1472, when the first written account of it appeared.¹⁰ There is a strange likeness in the history of the two places, as well as in their geographical position. In each

⁷ Cal. Pat. : 1446-52, p. 180; 1461-67, p. 484.

⁸ *L. and P. Henry VIII*, IV, 5129.

⁹ *Early Writings* (Parker Soc.), p. 40.

¹⁰ Cf. Dom H. Leclercq in *Dict. d'Archéologie Chrétienne* : "Lorette."

there is a shrine of our Lady, enriched with pilgrims' offerings at least since the beginning of the thirteenth century, and subsequently growing in fame. Then towards the end of the fifteenth century there emerges a story of miraculous origin each connected with the Holy House of Nazareth. The English writer was forced to change the Loreto legend, for, since the Holy House itself was there, he could do no more than place at Walsingham a miraculously built replica of it. And the small wooden shrine, only slightly smaller than the one at Loreto, lent itself to this explanation. It is noteworthy too that this poem appeared soon after a great new work had been begun at Walsingham, by which the small shrine was enclosed in a larger chapel built around it. William of Worcester in about 1490 gives the dimensions of this "new work."¹¹ In 1511 and 1512 payments were made by the King for glazing the new windows;¹² but when Erasmus was there the work was still unfinished. It is not impossible that this new work may also have been inspired by Loreto, and the poem may be additional evidence of a deliberate but, for some reason, an unsuccessful attempt to attach to Walsingham the story of a similarly wondrous origin.

The upshot, then, is this: that there is no reason to suppose that our mediæval forefathers who flocked to Walsingham had ever heard of such a story, and, therefore, in reviving now the ancient devotion to our Lady of Walsingham, there is no point in reviving this legend, and still less in inventing a new one. The facts, as recorded in the Walsingham Register seem to be these: that the mother of one Geoffrey de Favarches founded a Chapel of our Lady, and her son gave it to a body of Austin Canons before going to the Holy Land in about the middle of the twelfth century. By the early part of the thirteenth century it had already become a place of pilgrimage on account of the miraculous image there. It was this wonder-working image of our Lady of Walsingham which was, and which remained, the external focus of the pilgrims' devotion. And when the image was taken away in the early days of July, 1538, the glory of Walsingham departed with it.

¹¹ *Itinerarium Will. de Worc.*; ed. J. Nasmyth, p. 335.

¹² *L. and P.*, II, pp. 1451, 1458.

For centuries Walsingham had been the principal shrine of England's devotion to the Mother of God, and there is no reason to doubt that there she worked miracles and dispensed great graces to those who had recourse to her. That alone is sufficient reason for reviving the ancient devotion to her in that place.¹³

The fate of the great image is by no means certain. A note written by William Cole in a British Museum copy of Percy's *Reliques*, and printed in the later edition, runs thus: "I was lately informed that the identical image of our lady of Walsingham, being mured up in an old wall, and there discovered on pulling it down, was presented by the Earl of Leicester (Coke) to a relative of his of the Roman Catholic religion." I am indebted, however, to the present Earl and his librarian for the information that nothing of the kind is known or can be traced at Holkham.

What is known, is briefly this. By July 14th, 1538, the royal commissioners had removed the image and closed the chapel.¹⁴ On July 18th John Husee wrote to Lord Lisle: "This day our late lady of Walsingham was brought to Lambhithe, where was both my lord Chancellor and my lord Privy Seal (Crumwell) with many virtuous prelates, but there was offered neither ob' nor candle. What shall become of her is not determined."¹⁵ Wriothesley's *Chronicle*¹⁶ states: "Allso this yere, in the moneth of July, the images of Our Lady of Walsingham and Ipswich were brought up to London . . . and divers other images . . . and they were burnt at Chelsey by my Lord Privie Seale."

¹³ Is there, or is there not, some connection between the name "Rychold" given to the devout lady of the poem, and the fact that the name of a Dominican who visited the Holy Land in 1294, and whose written narrative includes a description of Nazareth, was also Rychold—Ricoldo di Monte di Croce? The Latin text is in *Perigrinatores medii aevi quattuor*, ed. J. C. M. Laurent (p. 105); and the French translation of 1351, in *L'Extreme Orient au moyen age* (p. 256).

¹⁴ *L. and P.*, XIII (Pt. 1), 1376.

¹⁵ *ib.*, 1407.

¹⁶ (Camden Soc.) I, p. 83.

This is the only existing record which seems to state that the Walsingham image was in the end burnt at Chelsey; nor is there any other record of any images being destroyed at that place, for Paul's Cross and Smithfield were the usual sites for such *autos da fe*. It so happens that we know that at any rate the Ipswich image had not been destroyed by the end of July, for Crumwell's servant, Thomas Thacker, writing to his master on July 30th, says: "I have received into your place by Friar Augustine . . . the image of Our Lady that was at Ipswich, which I have bestowed in your wardrobe of beds."¹⁷ It may also be significant that the letters of the reformers, Nich. Partridge and Melancthon,¹⁸ where they refer to the end of our Lady of Walsingham, are so worded as not expressly to state that the image had been destroyed, though they explicitly say this of other images. Strange influences were at this time at work, and things were not always what they seemed; and while it is difficult to believe that the image survived secretly till Mary's reign without being then brought to light, I think it not improbable that Henry may have prevented the public destruction of the image, although he did not scruple to rob it . . . but then the penultimate Prior of Walsingham had done that for the basest purposes.¹⁹

Those who like to speculate on such mysteries may wonder whether the image in the following story may not have been our Lady of Walsingham. One devoutly hopes not, and it is most unlikely; but the story may be worth repeating, if only for the unspeakable unction of its telling. Richard Topclyffe, on August 30th, 1578, writing to the Earl of Shrewsbury, tells how Elizabeth had Mr. Rookwood of Euston arrested after enjoying his hospitality, and continues thus:

"And to dissyffer the Gent., to the full; a peyce of plaite being missed in the Coorte, and serched for in his hay house, in the hay rycke suche an immaydge of our Lady was ther fownd as for greatnes, for gaynes, and

¹⁷ *L. and P.*, XIII (1), 1501.

¹⁸ (Parker Soc.) *Original Letters*, II, p. 612; *L. and P.*, XIII (1), 741.

¹⁹ *Norwich Visitation*: 1514 (Camden Soc.).

woorkemanshipp, I did never see a matche; and after a sort of cuntree daunces ended, in her Ma'ty's sighte the idoll was sett behinde the people, who avoyeded: She rather seemed a beast, raysed upon a sudden from Hell by conjewringe, than the Picture for whome it hadd bene so often and longe abused. Her Ma'ty comanded it to the fyer, wch in her sight by the cuntrie folks was quickly done, to her content, and unspeakable joy of every one but one or two who had sucked of the idoll's poysoned mylke."²⁰

²⁰ *Nichol's Progresses of Q. Eliz.*, II, 217.

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THE DEVELOPMENT OF DEVOTION TO THE BLESSED SACRAMENT

(Second Article—Conclusion)

II. THE LATER DEVOTION.³³

BY THE REV. J. MURPHY, S.J.

IN the year 831 St. Paschasius Radbertus, a monk of the monastery of Corbie in Westphalia, wrote a work *De corpore et sanguine Domini*.³⁴ His object was to give, according to the mind of the Fathers, the clearest and fullest explanation of the Real Presence. In emphasizing the identity of the Eucharistic Body of Christ with the historical Body of Christ, he omitted to bring out the distinction in their mode of existence. Against this, Ratramnus, a monk of the same monastery, thought it necessary to insist that although the Eucharistic Body and the historical Body were essentially identical, nevertheless the Eucharistic Body had a sacramental existence which the historical Body had not.

The first official intervention of the Church came two centuries later, when Berengarius, the Scholastic of Tours, influenced by the views of Scotus Erigena—a contemporary and supporter of Ratramnus—proposed dubious opinions on the Real Presence and formally denied Transubstantiation. Whether or not Berengarius denied the Real Presence is still disputed. But he certainly denied Transubstantiation. Eventually, after signing four confessions of the true doctrine and twice returning to his errors, he made a final withdrawal at the council of Bordeaux in the year 1080 and died in communion with the Church.

In the popular reaction to this Eucharistic controversy of the eleventh century, we find the beginnings of the new devotion, the spirit of which quickly found its

³³ For much of the matter in this part, the writer relies upon P. Browe, S.J., *Die Verehrung der Eucharistie im Mittelalter*. Hueber, Munich (1933).

³⁴ PL., CXX.

supreme symbolic expression in the adoration of the Host at the Elevation. It is no exaggeration to say that the adoration of the Host at the Elevation was the starting point of the whole Eucharistic piety of the following centuries. Within fifty years of its inception it became well nigh a universal practice in the West. It represented the common belief of priest and people that after the consecration there was present on the altar the *corpus verum natum ex Maria*: that the substance of bread and wine had been changed into the Body of Christ and as such must be adored.

The first reference to our present rubric is a synodal decree of De Sully, Bishop of Paris, 1196-1208, "that after the consecration the priest must lift the Host high enough to be seen by all," although a transitional form—the saying of the words of consecration over the uplifted host—is recorded for us by Hildebert of Tours³⁵ and Stephen of Autun³⁶ some half a century later.

There is no doubt that the outstanding importance which the consecration from now onwards came to occupy in the Mass was mainly the result of the people's reaction to the Berengarian controversy. But not entirely. There was the absence of any definite theological view of the Mass. When with the laxity of the Dark Ages and the disorders of the tenth century, the people's oblations gradually fell away and communion became a rare thing, the offertory and the communion lost their special significance, the once dominant sacrificial view of the Mass was lost sight of. Moreover, by the middle of the twelfth century, a desire to look upon the uncovered Host, possibly a romantic impulse, had been awakened, and it was this desire which was the main factor in determining the form of the subsequent devotion. Lastly, there was the influence of the Schools. With St. Thomas and the great Schoolmen of the thirteenth century, the fact of the Real Presence was further developed. In the *Summa*, 3, Q. 73, Art. 1, St. Thomas thus stresses the difference between the Eucharist and the other sacraments: A sacrament, he says, is so called because it contains something sacred. Now a thing may be sacred absolutely or relatively. The difference between

³⁵ *Carmen de officio missae*, PL., 171, 1186.

³⁶ *De sacramento altaris*, cap. XIII; PL., 172, 1292-3.

the Eucharist and the other sacraments having sensible matter is, that whereas the Eucharist contains something which is sacred absolutely, namely, Christ's own Body; the baptismal water, for example, and the chrism are said to be sacred relative to the sanctifying power, which they exercise on the subject to whom they are applied. But the Eucharist, which receives its sacred being from the act of consecration, is a permanent sign, anterior and independent of any use whatsoever. As soon as the sacramental words are pronounced, Christ is present beneath the appearances of bread and wine and moreover abides there so long as the species remain. This stress on the *abiding* presence of Christ beneath the sacramental species brought further strength to the new cult, now well established. It brought home the fact of "God with us" and emphasized the necessity of adoration. Since it is the Person of Christ which is present after the consecration, not only is adoration permissible but imperative, and the legitimacy of giving to the Eucharist all the external signs of adoration, which we accord to God, is clear.

"To see the Lord," became the most popular devotion of the Middle Ages and the Renaissance period. In the church itself, a little before the consecration, a sacring bell was rung to warn the people of the approach of the solemn moment; and it is now fairly certain that the low side windows, sometimes called leper windows, which are a feature of the churches of the period, were to enable the server to warn, by means of a hand-bell, the less spiritual who were loitering outside. At the sacring bell, the faithful were instructed to kneel down and hold up both hands and at the moment of elevation to use some simple form of salutation such as the following:—

Jesu Lord welcome Thou be
 In form of bread as I Thee see
 Shield me to-day from sin and shame
 Jesu for Thy Holy Name
 And as Thou wert of Mary born
 Suffer me never to be forlorn
 But when that I shall hence wend
 Grant me Thy bliss without end. Amen.³⁷

³⁷ Bridgett, *History of Holy Eucharist in Great Britain*, ed. H. Thurston, S.J. (1905), p. 101.

At the actual consecration, the church bells were rung to enable those working in the fields to assist in spirit at the great mystery. A Carmelite ordinal of the fourteenth century, warns the thurifer against allowing the smoke of the incense to obscure the view of the Host at the elevation.³⁸ In the ill-lit churches, torches were introduced that the Sacred Host might be visible to all, and in English and Spanish churches a black veil was stretched behind the altar so that the white Host might stand out with greater clearness.³⁹

To understand the place which the desire to look upon the Body of Christ had in popular piety, it is only necessary to read contemporary chronicles. Not only saintly women but also learned prelates and kings on their sick beds, begged that the Sacred Host might be brought to them merely that they might gaze on It. It is only just to say that for some this gazing on the Host was a form of spiritual communion, but there were others, who believed, as in the Grail legend, that a rapt gaze on the Body of Christ, i.e., the mere physical act, was, in itself, a meritorious act. It is not surprising, therefore, that quite a number of the faithful began to believe that a longing gaze on the Host (the mere physical act) had an almost *ex opere operato* efficacy. This naturally led to superstition which unfortunately the clergy, unwittingly no doubt, increased by their conduct. Heinrich von Hesse, a fourteenth century Viennese theologian, tells of priests who made three elevations, of others who swung the Host from north to south and again of others who held the Host on high so long that they tottered under the strain.⁴⁰

In the great churches where many Masses were going on at the same time, the people wandered from one elevation to another, without staying for a complete Mass at any altar. This happened on days when Mass was of precept; and finally local synods in France, Belgium, Holland and Germany had to remind the faithful that "seeing the Lord" did not fulfil the precept of hearing Mass.

³⁸ See J. W. Legg, *Tracts on the Mass*; Henry Bradshaw Society, 27 (1904), p. 244.

³⁹ Legg, *op. cit.*, p. 235.

⁴⁰ Heinrich von Hesse, *Secreta sacerdotum*.

Von Hesse tells us of some who had no sooner seen the Body of Christ than they rushed off in jubilation to the nearest ale-house. Others again would not eat meat on the day they had not seen the Body of Christ, and for these he thinks it better that they should not see the Body of Christ for then "they are saved from over-eating, a thing very good for their health."⁴¹

By the latter half of the sixteenth century the complete absorption in the elevation began to wane and by the end of the next century almost completely disappeared.

The elevation of the Chalice was a later development. The first reference to it is that of Duranti between 1273-1284.⁴² It spread slowly and never captured the pious imagination like the elevation of the Host. To-day the Carthusians scarcely lift the Chalice from the altar. Von Hesse could see no point in the elevation of the Chalice, since one could not see the Blood of the Lord.⁴³

The next step in the development was the institution of the feast of Corpus Christi. The introduction of the feast was mainly due to one saintly woman, Blessed Juliana of Cornillon. Born at Cornillon, near Liège, in 1192, at the age of six she was left an orphan. Her guardians placed her in the care of the Augustinian convent at Cornillon, where eventually she took the veil. From about the age of sixteen she was haunted day and night by the appearance of a very bright moon streaked with a dark band. At first she thought that it was a temptation of the devil to distract her from prayer. But in a vision our Lord explained to her that the moon was the Christian year with its round of festivals and that the black band denoted the absence of a holy day required to complete the cycle—a feast in honour of the Blessed Sacrament. When later she became prioress, she began to speak of her mission to others. She passed through the usual persecutions of the religious pioneer, but at length in spite of the opposition of the clergy, the Bishop of Liège was won over to her side, and in the year 1246 he prescribed the feast for the whole of

⁴¹ Op. cit.

⁴² P. Browe, op. cit., p. 40.

⁴³ *Elevant quidam calicem fere sicut hostiam in altitudinem, sed hoc puto superstitiosum, quod quamvis alte tollatur, nihilominus non videtur sacramentum*, op. cit.

the diocese. With the death of the Bishop, the opposition gained the day and Blessed Juliana was driven out of Cornillon to die, after much poverty and sickness, a recluse at Fosses. Her great mission was carried to a successful conclusion by an old friend, the recluse Eva, who persuaded the Pope, Urban IV, to institute by the Bull, *Transiturus de hoc mundo*, the feast for the universal Church.

After the death of Urban the succeeding pontiffs did not bother much about the feast until in the year 1311, Clement V re-affirmed the Bull of Urban and took vigorous measures for the observance of the feast throughout the whole Church.

The reasons for the institution of the feast as outlined in the Bull are those put forth by Blessed Juliana—the confutation of the heresies against the Eucharist and reparation for the carelessness of priest and people towards the Blessed Sacrament.

At first the celebrations consisted merely of a special Mass and Office of the Blessed Sacrament. The procession, which afterwards became the outstanding feature of the day, was a later development.

The earliest certain reference to a procession of the Blessed Sacrament on the feast of Corpus Christi is that of St. Gereon's Church at Cologne between 1264 and 1279.⁴ In Germany by the middle of the fourteenth century the procession was the custom, but not until the fifteenth century was it a general practice.

The character of the procession took its note from the “*Quantum potes tantum gaude*” of a current version of *Lauda Sion*. The reparation idea, which the Pope had stressed as part reason for the institution of the feast, was gradually lost sight of and the feast became a triumphant rejoicing over the destruction of the Eucharistic heresies.

With regard to the manner of processing, it varied considerably, although a station along the road at which a halt was made and an antiphon was sung was almost common to all. A blessing was not given at these stations except in Germany, Poland and North Italy. In other lands it was given on the return to the

⁴ P. Browe, *op. cit.*, p. 94.

church as was later universally prescribed by Clement VIII and Paul V, 1600-1614.

The processions were conducted with great pomp and solemnity. All the clergy secular and regular walked, the prominent townsmen, the guilds and all the people. In many lands the way was strewn with flowers and in the chronicles of the Frankfurt procession of 1395 we read: "that the priests of the three mendicant orders carried the Blessed Sacrament. All of them had crowns of fresh flowers and perfumed grasses on their heads and John the Dominican, called Little Rose Tree, who in place of the deacon of St. Bartholomew's carried the major relics, wore a crown of roses and other flowers upon his head."⁴⁵ Corpus Christi plays, in which scenes from the Old and New Testament were presented, formed a very popular part of the procession. But before long abuses crept in and in some places the feast degenerated into a popular holiday with a very secular note. During the procession there was drinking and dancing. Side shows were added. The religious plays became worse than profane and without going into further detail it will suffice to quote the decree of the assembled German Bishops at Augsburg in the year 1548 "that during the procession nothing should take place which was not in accordance with true piety, and all secular plays must stop."

Apart from these excesses there were two or three minor sources of disedification also. One was the bitter quarrels over precedence not only among the prominent townsmen and the guilds but also between the regular and secular clergy. Another was the carrying of all sorts of relics and statues. In fact the good Bishops gathered together at Cologne in 1549 "were not quite sure whether they had taken part in a procession or paid a visit to the art gallery."

Lastly, there was the manner of carrying the Sacred Host. In England⁴⁶ it was the custom for two deacons or priests to carry the Sacred Host on a large shrine; and the monstrance of the Cathedral at Narbonne was so heavy that it needed eight men to carry it. In Spain and Belgium monstrances of the same weight were

⁴⁵ P. Browe, op. cit., p. 110.

⁴⁶ *Rerum Britannicarum medii aevi scriptores*, 28, II, 185.

placed on a flower bedecked wagon until local synods forbade it.

As a direct result of the Corpus Christi processions arose the Blessed Sacrament devotions of Exposition and Benediction. It cannot be repeated too often that the great impulse for these devotions was the desire of the faithful to look upon the uncovered Host. To satisfy this longing, early on the feast of Corpus Christi itself the Sacred Host was exposed on the altar and after the procession left exposed during the ensuing Mass. Very rarely was the procession after Mass. Later it became the custom to expose the Sacred Host on each day of the Octave and in some parts of Germany during the morning and evening Choir prayer. After Vespers a short antiphon was sung and benediction given.

One of the most popular Blessed Sacrament devotions of the sixteenth century (in England apparently unknown) was the Mass before the exposed Host. It was a special stipend Mass given in honour of the Blessed Sacrament and in remembrance of the dead. The rite is interesting. The Blessed Sacrament was carried from its resting place to a side altar set apart for the purpose, there exposed and Mass began. To satisfy the longing of the people to look on the Sacred Host, the priest during the *Lauda Sion* went up to the altar and waited till the choir had reached the verse preceding the "*Ecce Panis*." Then taking the monstrance from the altar and turning towards the people, he intoned the "*Ecce Panis*" and held the Sacred Host before their eyes until the end of the sequence. After Mass the Blessed Sacrament was carried in solemn procession to its resting place.

With regard to Benediction, there is some controversy about its origin. In the Middle Ages afternoon devotions to Our Lady after Vespers were well known. A picture or statue of Our Lady was carried in procession round the church and suitable hymns sung. Later in some churches benediction was added. In France these devotions were called *Saluts*. Some authors such as de Buck and Fr. Thurston⁴⁷ on account of the special part which devotions to Our Lady take in the normal benediction service have thought to find in these devotions

⁴⁷ H. Thurston, *Month*, 98 (1901), 264.

the origin of our present benediction service. Others⁴⁸ deny this, for they say that although these Marian devotions were the universal practice, the addition of a blessing with the Blessed Sacrament was the custom only where exposition during the Office closing with benediction was already in practice. Again, when in the year 1500 the Cardinal Bishop of Ostia was approached by the Corpus Christi Guild for permission to expose the Sacred Host every Sunday after Vespers and sing antiphons in its honour, he granted the permission but on the express condition that the service should follow the rite of the Corpus Christi celebrations. In this latter view, therefore, our present benediction service, in its origin, must be referred to the Corpus Christi celebrations and not to the Saluts. Since Benediction is specifically a Eucharistic Service, such a view seems the more probable.

The last step in the development, on which we can but briefly touch, was the visit to the Blessed Sacrament.

Amongst the devout Christians of antiquity, private visits to the church were quite common practice. Such visits were made either to pray before God's altar, the altar on which the great sacrifice was offered, or else to beg the intercession of the martyrs who lay buried there. But for good reasons, a visit to the church to pray before the Body of Christ, reserved on the altar was unknown. For the most part either the Body of Christ was not reserved or else the place of reservation was not such as to attract the attention of the faithful; especially as no light burnt before It. Our present sanctuary lamp dates from the middle of the twelfth century only.⁴⁹ In the Early Ages, as we have seen, the Blessed Sacrament was reserved in the sacristy. A little later the practice of reserving it in a gold or silver dove suspended above the altar was introduced. During the whole of the later Middle Ages, according to Bishop, "the usual place of reservation was some recess or cupboard, often closed with iron bars, high up on the epistle or gospel side. . . . But with the advent of frequent communion the inconvenience of such an arrangement was evident and a tabernacle in a more accessible place was the obvious solution. Nevertheless, it is only in modern times that

⁴⁸ P. Browe, *op. cit.*, p. 159.

⁴⁹ P. Browe, *op. cit.*, p. 3.

the tabernacle came to be recognized as the main determinant for the design of the high altar."⁵⁰

Towards the end of the eleventh century, visits to the altar of repose were prescribed in the constitutions of Bec, Cluny and affiliated monasteries and at the end of the twelfth century there are one or two uncertain references to visits to the Blessed Sacrament apart from Passiontide—the letter of St. Thomas à Becket to Henry II⁵¹ and in the chronicles of a Scotch Cistercian monastery.⁵² The first clear evidence of such a practice is found in the *Ancren Riwle*⁵³—a rule written for English Anchoresses at the beginning of the thirteenth century. The custom spread slowly even in the cloister and outside still slower. And the reason is not far to seek. The Eucharistic piety of the period had received its great impulse from the desire of the faithful to look upon the uncovered Host. But prayer before the tabernacle had no such sensible appeal and was prompted by a spirit other than that which prevailed.

And now to sum up.

The foregoing facts point to indisputable development in the attitude of the faithful towards the Eucharist. In this development we find, at least for a period, especially during the fourteenth and fifteenth centuries, an obscuring of that virtue of religion, which requires the self-oblation of man to God, His Creator and Lord. Still, we cannot concede, as some seem inclined to concede, that during this period the Church faltered in her commission. Rather we should see in this temporary phase the action of Divine Providence, "which reacheth from end to end and orders all things sweetly" adapting itself to the varying mentality of mankind. Thus a less intellectual age was saved from losing the sacrificial spirit, first by the extrinsic and sometimes puerile connexion of the scenes of the Passion with the actions of the Mass: the priest putting on the maniple represented the binding of Our Lord,⁵⁴ at the lavabo the priest signified Pilate

⁵⁰ Edmund Bishop, *Liturgica Historica*, p. 34-36.

⁵¹ *Rer. Britt. med. aev. scrip.*, S. 67, V. 276.

⁵² *Acta Sanctorum*, August 1, 264.

⁵³ *Ancren Riwle*, ed. Morton (1905), p. 26.

⁵⁴ Legg, op. cit., p. 21.

washing his hands. Here there is little that would have appealed to St. Augustine. Nevertheless in the sympathy which prompted men to do their actions for Christ, Who had suffered for them, we recognize the spirit of self-oblation. When again devotion to the Blessed Sacrament overshadowed, as we have seen, the sacrificial attitude, and the Mass was esteemed for what it brought to man, not for what man through it gave to God—sacrament displacing sacrifice—the sacrificial spirit was not yet lost. Out of the affectionate sympathy for the Sacred Humanity, which moved men to visit Christ and dedicate to Him their actions, God drew the essentials of sacrifice. Finally, therefore, in the revived devotion to the Mass in its true sacrificial aspect, may we not look for the synthesis? The self-oblation required by religion, enriched by the self-offering prompted by love, sympathy and reparation, none of these alone make the perfect sacrifice and taken separately easily lose their nerve and strength. But together they inspire that sacrificial attitude, which indeed centres in the Mass but is integrated by all the acts of life.

SOME NOTES ON LATIN HYMNS

By A. S. B. GLOVER.

THE last few years have been remarkable for a greatly increased manifestation of interest, both in England and America, in the study of the Latin literature of the post-classical period. For many decades, in this country at any rate, the general disparagement of all the thought and activity of the Middle Ages carried with it an almost complete neglect of the treasures, both of prose and verse, that lay to hand in the religious and secular Latin writers of the fourth to the sixteenth centuries. For our present awakening we have in large degree to thank two scholars, Sir Stephen Gaselee, whose two anthologies of Mediæval Latin¹ have guided many readers through a new world of unexpected delight; and Miss Helen Waddell, who, working mainly in the field of secular literature, has not only given us² a valuable and charming history of mediæval Latin lyrical verse, but has rendered much of her material into a clear and flowing English not unworthy of her originals.

Meanwhile, Mr. F. J. E. Raby, with immense industry and great critical discernment, has presented us with the first capable and worthy historical account of Christian Latin poetry to the fourteenth century to be written in our tongue;³ and in 1931 Messrs. F. A. Wright and T. A. Sinclair published a valuable volume in which for the first time English writers have attempted to give a complete though necessarily brief account of the development of Latin literature in prose and verse, secular and

¹ *An Anthology of Mediæval Latin*, Chosen by Stephen Gaselee, M.A., London (Macmillan), 1925; *The Oxford Book of Mediæval Latin Verse*, Chosen by Stephen Gaselee, Oxford (Clarendon Press), 1928.

² *The Wandering Scholars*, London (Constable), 1927; *Mediæval Latin Lyrics*, London (Constable), 1929.

³ *A History of Christian Latin Poetry from the Beginnings to the Close of the Middle Ages*, by F. J. E. Raby, Oxford (Clarendon Press), 1927.

religious, from the fourth century onwards.⁴ Though we in this country must yet wait long for any attempt to cover the ground on anything like the scale of the still unfinished German history of Schanz and Manitius, or of the *Histoire littéraire de la France*, we now have sufficient matter to guide the student of mediæval Latin to the point where his own independent work may begin, and his researches into the sources themselves enable him to enrich us with new knowledge and delight.

To the Catholic, particularly if he be, as in the mind of the Church he should, a lover of the liturgy, one of the most interesting sections of the field of mediæval Latin literature will always be hymnology. Even in the days when little attention was paid to this literature as a whole, the daily use of the Breviary hymns by priests and religious ensured that the enormous storehouse of devotional poetry gathered in the sixty odd volumes of Dreves and Blume⁵ should not fall into utter neglect. But few of us realize how small a selection from the wealthy storehouse of Latin hymns the Breviary contains; fewer still, perhaps, that a small but by no means negligible number of the best hymns which for one reason or another are not to be found in the present-day Roman office-books are none the less still in living use in some odd corner of the Church. From the second century onwards the store of hymns has never ceased to grow; even to-day new hymns, as we all know, are being written for new feasts, and occasionally even for old ones.

In a little book which deserves to be more widely known⁶ the late Dr. Adrian Fortescue well wrote:—

“There is not and there is never likely to be any religious poetry in the world worthy to be compared with the hymns of the Latin office. Even in their altered forms, which after all leave the ideas and most of the text unchanged, our old Latin hymns are immeasurably more beautiful than any others ever composed. Other

⁴ *A History of Later Latin Literature*, London (Routledge), 1931.

⁵ *Analecta Hymnica Medii Aevi*, Leipzig (Reisland), 1886 seq.

⁶ *Latin Hymns sung at the Church of St. Hugh, Letchworth*. Arranged and translated by A.F. Second edition. Cambridge. 1924.

religious bodies take all their best hymns in translations from us."

True as these words are, it must not be overlooked that they may justly be applied to a far greater body of poetry than the Roman Breviary of to-day contains. In passing we may mention two small collections which have appeared in recent years,⁷ and should do much to create a wider appreciation of the riches to be found outside our Breviary.

The Oxford Movement and subsequent developments in the Church of England led to a renewed appreciation of Latin religious poetry within Anglican circles. Perhaps Newman's most forgotten book to-day is his *Hymni Ecclesiae*,⁸ a collection, issued in his Protestant days, of the hymns of the Roman Breviary, with additions from the pre-Reformation English Breviaries and the eighteenth-century Paris Breviary. One hymn, the *Veni Creator*, stoutly maintained its place when all others (saving the *Te Deum* and—though it is not quite a hymn—a version of the beautiful respond of Notker Balbulus, *Media vita in morte sumus*) had been swept aside from the offices of the State Church, and it has appeared in an English dress in every successive edition of the Book of Common Prayer. The ill-fated Revised Prayer Book of 1928 sought to set beside it, in Neale's translations, two other hymns familiar to us all from daily use—*Te lucis ante terminum* and *Jam lucis orto sidere*. The practice of singing the Roman or "Sarum" office hymn at Morning or Evening Prayer is general in "high" Anglican churches. The wonderful translations of John Mason Neale, far superior in literary merit as they frequently are to those by Catholic hands, have become naturalized, as it were, among Anglicans; they supply a large proportion of the contents of the two hymn-books in most general use in their churches, *Hymns Ancient and Modern* and the *English Hymnal*. Some of them have thence found their way into Non-conformist collections, particularly various centos from Neale's translation of Bernard of Morlaix's *Rhythmus*

⁷ *The Hundred Best Latin Hymns*, Selected by J. S. Phillimore, M.A., London and Glasgow (Gowans & Gray), 1926; *Cantica Laeta, ad Cultum Divinum exornandum collocata*, Typographis Alex. Moring, Officina de la More, Londini, 1929.

⁸ Londini, apud Alexandrum Macmillan, 1865.

de Patria Coelesti. The hymns beginning "Jerusalem the golden," "Brief life is here our portion," "For thee, O dear, dear country," have made their way wherever our tongue is spoken; yet how many of Bernard's fellow-Catholics in England to-day have heard so much as his name?

In the case of the hymns which still have a place in the *Breviarium Romanum*, the translations of Neale and his Anglican successors are almost invariably made from the old text, as it stood before Urban VIII, whose four Jesuit revisers, remarks Dr. Fortescue,⁹ "with a patient care that one cannot help admiring, set to work to destroy every hymn in the office." Though we may not agree with this resounding condemnation of the late Renaissance passion for classical perfection, it can hardly be denied that the versions of the Breviary hymns in use in churches of the Establishment have a considerable advantage over our own; just as none who have heard the *Ad coenam Agni providi* or *Aurora lucis rutilat* sung in its original form in a Benedictine or Dominican house will ever listen again without a pang of regret to the polished and mutilated versions of the Roman use.

For the Religious Orders who retain their own proper breviaries have in every case kept the older versions of the office hymns. The only Breviary other than the *Romanum* which follows the revised Urbanist texts is that of Braga in Portugal; this use even gives a revised form peculiar to itself in the case of some hymns which are not used at all in the Roman offices, e.g., the *Christe qui lux es et dies*. Though the cursus of hymns in other existing breviaries is—save in the case of the Ambrosian rite—closely similar to the Roman, there are generally some additions; several hymns which enjoyed great popularity in the Middle Ages have retained their places in these uses. Thus of thirty-three hymns contained in the later editions of the Sarum Breviary, but not now found in the Roman office, fourteen survive in the office books of those Religious Orders which have never accepted the reformed *Breviarium Romanum* of Pius V, and one other in the offices approved for local use in

⁹ *Pange Lingua*, preface, p. xxxvi., London (Burns Oates & Washbourne).

the diocese of Metz. Of the fourteen first mentioned, all but one are extant in either the Dominican or the Calced Carmelite use, and some in both of these, while many of them are also sung by the Premonstratensians, Cistercians and Carthusians.

It may be of interest to mention some of the other hymns which are still retained in the non-Roman Breviaries. The hymns admitted to the Carthusian books are few in number, a single hymn often serving for all the greater hours of a feast. Yet we have the Ambrosian *Hic est dies verus Dei* (Easter), *Optatus votis omnium* (Ascension), and *Mysterium Ecclesiae* (Feasts of our Lady), all three of which have a place in the Milanese rite also. The Calced Carmelites still sing the two fine sapphic hymns by St. Peter Damian, *Gaudium mundi*, *nova stella coeli* and *Virginis virgo venerande custos* on the feasts of the Assumption and of St. John the Evangelist respectively; the old Roman hymn *Ad preces nostras Deitatis aures* at Vespers in Lent; and *Salve, crux sancta, salve, mundi gloria* (used also in the Dominican rite) and *Signum crucis mirabile* (used also by St. Norbert's canons) for feasts of the Holy Cross. The Cistercians retain *O grande cunctis gaudium* for the Ascension; the Dominicans *O trinitas laudabilis* for Trinity Sunday.

To return to the fate of the Sarum hymns. It is not uncommon in pre-seventeenth century Breviaries to find two separate sets of office hymns given for Lent, one for the first two weeks, the other for use from the Third Sunday until Passiontide. The Dominican Breviary still marks the break at the Third Sunday by appointing a new set of short responds at the Little Hours to begin on that day, though the hymns do not change. In the Sarum use the hymns were:

	Weeks 1-2.	Weeks 3-4.
Matins	<i>Summi largitor praemii</i>	<i>Clarum decus jejunii</i>
Lauds	<i>Audi benigne conditor</i>	<i>Jesu quadragenariae</i>
Vespers	<i>Ex more docti mystico</i>	<i>Ecce tempus idoneum</i>

The second and third of these we still use. The last three have disappeared completely. The first is still given in the Dominican Breviary for use at Matins throughout Lent.

The Sarum books also give us the alphabetical *A Patre*

Unigenitus for the Epiphany, and *Adesto sancta Trinitas* for Trinity Sunday, both still in use by the Dominicans. For First Vespers of Sundays after Easter we have St. Fulbert of Chartres' magnificent *Chorus novae Jerusalem*, which the Carmelites, Cistercians and Norbertines have retained, as has St. Fulbert's own diocese of Chartres, where it is used to this day as an office hymn for the Saint's own feast, which happily falls in Paschal Time. Another lovely Sarum hymn for the Holy Trinity, *O Pater sancte, mitis atque pie*, the Carmelites alone have kept. Peculiar to Sarum and a few other mediæval uses was a hymn in four-line iambic trimeter, *Annue, Christe saeculorum Domine*, used at Vespers on the feasts of Apostles, a proper stanza relating to the individual apostle commemorated being inserted on each such feast. This hymn, though everywhere else it has fallen out of use, has found its way into the Breviary Proper of the diocese of Metz, where it is still in use on the feast of All Holy Bishops of that See.

Sancte Dei pretiose, another hymn very popular in the Middle Ages, likewise found in the Sarum books, for the Feast of St. Stephen, still has a place in the Carmelite and Norbertine Breviaries, and in the Cistercian, Dominican and Braga uses, though in these latter cases not as a hymn but as a respond at Mattins. The latter fate has also befallen the not dissimilar *Christi miles gloriosus*, the Sarum hymn for St. Vincent, still used as a respond at Braga and among the Dominicans, though nowhere now in use as a hymn. Three other Sarum hymns which have no place in the Roman use are still sung elsewhere—*Quod chorus vatum venerandus olim* (Purification of our Lady) by the Carmelites and Premonstratensians; *O quam glorifica luce coruscas* (Assumption of our Lady) by the Cistercians as well as by the two last-named Orders and in a few French dioceses by the secular clergy; and *O sator rerum, reparator aevi* (Transfiguration), now in use at Braga only. The thirteen remaining hymns used by Sarum but not Rome have now fallen entirely out of use. They comprised three mediocre compositions for the Feast of St. Anne, two for the Transfiguration, three for the Visitation, two in trochaic tetrameter and a very lovely sapphic hymn, *O salutaris fulgens stella maris*, each line having an often very ingeniously contrived internal rhyme; two hymns for the Holy Name, one of them a

cento from the Rosy Sequence; and, lastly, three hymns for St. Mary Magdalen's Day, by Philippe de Grève (*fl.* 1220), Chancellor of the University of Paris, perhaps the greatest loss of all, for they are among the most tender and graceful productions of the "thirteenth, greatest of centuries." We quote a stanza or two:—

Suum lavit Mundatorem,
rivo fons immaduit,
pium fudit flos liquorem
et in ipsum refluit,
caelum terrae dedit rorem,
terra caelum compluit . . .

and again, addressing the Magdalen at the empty tomb:

Unde gemis, unde ploras?
verum habes gaudium;
latet in te quod ignoras,
doloris solatium;
intus habes, quaeris foras
languoris remedium. . . .

Some, again, of the best of our hymns have found their way from local French mediæval uses into the *Propria Breviarii* of modern French sees. We have already mentioned that Chartres retains St. Fulbert's fine Easter hymn. At Poitiers, on the feast of her great patron and Doctor St. Hilary, is sung the morning hymn still commonly, though probably incorrectly, attributed to him, *Lucis largitor splendide*, preceded by a stanza fitting it to his solemnity:

Exsul ad oras Phrygiae,
dulcisque memor filiae,
laudes matutinas Deo
sic canebat Hilarius. . . .

Metz, besides the Sarum hymn already mentioned, still uses two hymns for St. Nicholas once of great popularity, *Pange lingua Nicolai* and its continuation *Cleri patrem et patronum*; and several other hymns which in the Middle Ages are found in the office of the Common of Confessors, e.g., *Hic est verus christicola* and *Summe confessor sacer et sacerdos*.

Of the eighteen hymns which may with reasonable certainty be assigned to St. Ambrose, seven are to be found in the Roman Breviary: *Aeterne rerum conditor*,

Splen
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Amo
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day
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men
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Splendor paternae gloriæ, Jesu corona virginum, Rerum Deus tenax vigor, Rector potens verax Deus, Aeterna Christi munera (which has been divided into two hymns, one for Apostles and one for Many Martyrs), and *Nunc sancte nobis Spiritus*. In the Saint's own Milanese rite all the eighteen are still in use with the exception of *Amore Christi nobilis* (St. John the Evangelist); one of them, indeed, *Aeternæ rerum conditor*, is used at mattins daily throughout the year, even on the greatest feasts. Three others of his hymns are still in use in other parts of the Western Church; *Deus creator omnium* for Saturday vespers during part of the year by the Cistercians and Carthusians; *Intende qui regis Israel*, shorn of its first stanza to begin *Veni Redemptor gentium*, occurs for Christmas at Braga and in the Dominican, Carthusian, Carmelite and Norbertine books; and *Hic est dies verus Dei*, as already pointed out, is used at Easter by the Carthusians.

Prudentius, though so much of his verse is utilized in the hymns of the Mozarabic Breviary, is represented in the Roman by four compositions only. The English pre-Reformation uses took the latter part of the lovely *Ades Pater supreme*—the stanzas beginning *Cultor Dei memento*—as a Compline hymn in Passiontide; and in the use of York *Corde natus ex parentis*, a cento from the long poem *Da puer plectrum*, was used for the Compline of Christmastide; it is still frequently chosen in Anglican churches as a processional hymn for the same season. The York use also employed a part of his hymn for the Lighting of the Lamps, *Inventor rutili dux bone luminis*, as a processional for Easter Day.

Another early hymn, once very popular, whose exclusion from the Roman Breviary we may well regret, is the *Christe qui lux es et dies*, of anonymous authorship, written before the sixth century. It still has a place in all the non-Roman religious Breviaries except the Cistercian.

The whole question of the selection of hymns for Compline is an interesting one. The Benedictines and Cistercians invariably use *Te lucis*, as does the Roman use; the Carthusians have *Christe qui lux es* throughout the year. In the Dominican use the ordinary hymn, *Te lucis*, is replaced in Lent and Passiontide by *Christe qui lux es*, and from Easter to Trinity by *Jesu nostra*

redemptio—the original form of the hymn which in the Roman Breviary has become *Salutis humanæ Sator*. In the Premonstratensian rite *Christe qui lux es* is used in Lent, *Jesu nostra redemptio* in Eastertide, and on certain greater feasts the place of the *Te lucis* is taken by a special hymn, generally a portion of the Vespers or Lauds hymn for the same day: e.g., at Christmas *Enixa est puerpera*, the latter part of *A solis ortus cardine*, on the Feast of the Dedication of Churches *Hoc in templo, summe Deus*, the last two stanzas of *Angularis fundamentum*, the hymn which the Urbanist revisers re-wrote as *Alto ex Olympi vertice*; in Passiontide *O crux ave* from *Vexilla Regis*; and on feasts of our Lady *Memento salutis auctor*. The Calced Carmelite Breviary gives *Christe qui lux es* for Lent, *Jesu salvator sæculi* (also used by Sarum) for Eastertide, and *Jesu nostra redemptio* for Ascensiontide and Pentecost; from Trinity to Advent is sung daily *Salvator mundi Domine*, which was used by Sarum for Christmas and all double feasts which had no special hymn. At Braga *Lux alma Jesu mentium*, a revision of *Christe qui lux es*, takes the place of *Te lucis* in Lent, Advent, and at certain other times. In the Ambrosian rite *Te lucis* is always used, but during Lent *Lux alma Christe mentium*, another worked-over version of *Christe qui lux es*, is used in addition, at the beginning of the office.

The redactors of rites wherein the Compline hymn varies with the season seem to have found some difficulty with Pentecost. No existing rite has a proper hymn for this hour at this season; in the Sarum books a "prose" is given, not elsewhere met with, on the names of our Lord, having no obvious relation to the feast—unless its quaint mingling of Latin and Greek be a commemoration of the "speaking with tongues" of the first Pentecost. Its text is:

Alma chorus Domini nunc pangat nomina Summi.
 Messias, Soter, Emmanuel, Sabaoth Adonai,
 Est, Unigenitus, Via, Vita, Manus, Homocousion,
 Principium, Primogenitus, Scientia, Virtus,
 Alpha, Caput, Finisque simul vocitatur et est O.
 Fons et Origo boni, Paraclitus et Mediator,
 Agnus, Ovis, Vitulus, Serpens, Aries, Leo, Vermis,
 Os, Verbum, Splendor, Sol, Gloria, Lux, et Imago.
 Panis, Flos, Vitis, Mons, Janua, Petra, Lapisque,

Angelus et Sponsus, Pastorque, Propheta, Sacerdos,
 Athanatos, Kyrios, theon panton Kraton, et Iesus,
 Salvificet nos : cui sit saecula per omnia doxa.

The York Breviary likewise gives a prose, *Laudes Deo devotas*, for use at Compline in Whitsuntide. Another case of the use of a prose in place of an office hymn occurs in the Sarum use, where *Laetabundus*, the Christmas sequence of the existing Dominican rite, is used for the hymn at second vespers of the Purification when that feast falls before Septuagesima.

While mentioning proses, it may not be idle to recall that although the Roman Missal has retained only five of the many sequences formerly in use, a number of others are still sung locally, especially in France. The Benedictines, Franciscans, Dominicans and Augustinians have each a proper sequence for use on the festival of their founder; the Lyons Missal gives sequences for a number of feasts, including Christmas, Epiphany, the Ascension, Trinity Sunday, the Sacred Heart, the principal feasts of our Lady, and the Dedication of a Church; a number of these also occur in the Paris Missal Proper. Though the selection is not perhaps the best that could have been made—one regrets that some of the magnificent odes of Adam of Saint-Victor have not remained in use—yet at least the *Sponsa Christi quae per orbem*, for All Saints, and *Humani generis cessent suspiria*, for the Annunciation, are not altogether unworthy to stand near the *Stabat Mater* and the *Lauda Sion*.

CHURCH LAW AND CONVENT LIFE

BY THE REV. J. B. McLAUGHLIN, O.S.B.

I.

THERE is not, nor can there be, a law of the Church that the Benedictine Order must continue to exist. For its continued existence depends on new members joining it. And their joining depends on free choice, their choosing to join and the convent's choosing to admit them. For entering a religious order is simply binding myself to do what no one else can bind me to do; namely, to live a life of voluntary poverty, voluntary chastity, voluntary obedience; and to live it in a community which I have freely chosen, which also has freely chosen me.

All this is a free choosing, parallel to the freedom of marrying. You are free to marry, but not bound to. And no one is bound to marry you; nor is any authority bound to find you a wife. If no one chooses to marry you, you will die unmarried. And religious orders have died out, because no one chose to enter them. And some who sought conventual life have never found it, because no order would have them.

So the Church has no power to command any individual to enter a religious order, nor to command any community to receive an individual; since the essence of convent life is that the members freely choose to live that life together.

II.

This freedom and complete voluntariness of convent life is one of the two immovable principles which guide all the Church's law-making about that life. The other principle is that convent life is unquestionably a higher life than the life of good Christians in the world. Unquestionably, because Christ Himself settled the question. As to voluntary Chastity, He said: "Not all men take this word, but they to whom it is given. . . . He that can take it, let him take it," a clear appeal

to our generosity, that we waste not the higher gift that is given us. As to voluntary Poverty, He said: "If thou wilt enter into life, keep the commandments: If thou wilt be perfect, go sell what thou hast and give to the poor," again inviting us to choose a life harder than the commandments with which He binds all. As to the continuous sacrifice of our will in voluntary obedience, He calls us by His example: "Come, follow Me," who "seek not my own will but the will of Him that sent me"; who "was made obedient even unto death."

By His example also He established the system of living in community like a family; for He and His apostles lived as one company, and had one common purse which Judas carried. And after His ascension, the disciples continued for a time as one family, having all things in common and making distribution to each according to his need.

III.

In her law-making about convent life, the Church has therefore two aims always before her: to make sure that all who choose this life shall choose with perfect freedom; and to make sure that the life they are choosing in this particular convent is in some way the higher life that Christ recommended.

We read of founders of orders going to Rome for approval, and being sent back to choose a rule. This is part of their essential liberty of choice. What work they mean to do, in worship, in study, or in charity; what limits of poverty and of obedience they are embracing; what manner of authority the superior is to have, and how he shall be elected; these are some of the important elements in the convent's life, and no one can determine them but those who are choosing to live that life. In like manner, Rome directs each congregation of the Benedictine Order to frame its own constitutions.

The same principle explains why we read of relaxed and reformed orders. Not that sinful neglect of rule has crept in, or that the negligent have been brought back to strict obedience; but simply that different groups of men desire different grades of hardship, and each has the same right as the others to choose a standard of life.

IV.

The most important freedom to be safeguarded is the novice's free choosing to bind herself by vow. As the Canon Law (552) puts it: Is she being forced into it? misled into it? does she know what she is doing? is it quite certain that it is her own will, free, and for God's sake? In each individual case this must be enquired into by the Bishop, or the Religious Prelate who corresponds to the Bishop.

But there is the previous question: Is she of an age to bind herself by vow? She is choosing a state of life: at what age can one do that?

Certain principles seem plain. Each person chooses for himself a state of life.

His parents cannot bind him. "I forbid you to be a doctor, a nurse, a soldier," does not bind the child's conscience. At twenty-one years of age the child has the same self-determination that the parents had. In those twenty-one years he passes from complete helplessness to complete responsibility. In the first seven, things are done for him. In the next seven, he learns his powers and develops them, by doing his appointed tasks. In the last seven, he is learning to make decisions, to see and to weigh the motives that ought to be weighed before making a choice. He is like a driver in the last stages of learning to drive a team of horses. Rarely, and ever more rarely, need the reins be taken out of his hands. But he still needs an experienced adviser to point out dangers and how to avoid them, to point out opportunities and how to use them. At twenty-one he is his own master, to choose what state of life he will.

But most states of life need preparation; and the seven years before twenty-one are the natural time for that preparation, while Nature is still developing and therefore more pliable, and is still able to build new habits into its very growth. Therefore do most young people have a way of life tentatively chosen for them or by them, and their teens are largely spent in preparing for that way of life (St. Thomas, II, II, 189, art. 5, corp. ad finem).

The preparation for a lifetime in a convent must necessarily be long. The Church's experience has led her to insist on three stages—postulancy, noviceship,

temporary vows. In the first stage, the postulant and the community look at each other to see if each desires the other's lifelong company. This lasts six months, or more. In the second stage, the novice learns by experience the routine of the convent life, and samples all the hardships, jolts, and disappointments that are likely to await him, in times to come. In this year, or two years, he discovers whether he has the spirit which can find in this manner of life peace, and nearness to God.

The postulant or the novice can at any moment leave, if he will; can at any moment be dismissed, if the convent will. He therefore is gaining no experience of stability, of being pledged by vow to persevere in this manner of life. In his own soul doubtless he has bound himself to endure all things so as to "make sure his calling and election" ever since he felt the call of God. And St. Benedict thought a novitiate spent under this self-binding would be enough preparation for binding oneself by lifelong vows. But in later times the Church has thought best to require the novice first to vow three years' perseverance, and to fulfil it, before binding himself for life.

V.

All this preparation the Church allows him to make in his teens. He can become a novice after his fifteenth birthday, and after his sixteenth can bind himself by vow for three years. But to bind himself for life, he must wait till his twenty-first year is ended.

At first thought, one might expect the age for life-long vows to be the same as the age for entering life-long wedlock. The Church wishes that marriages should not be made before the age that is customary in different regions, although, by mere nature, marriage is possible at an earlier age. Marriage at eighteen is not uncommon, and one might expect eighteen to be the age for perpetual vows. But no; for marriage is natural; whereas perpetual virginity is above nature; since not all take this word, but they to whom it is given. And one who marries young knows to what he is binding himself. Whereas one who vows life-long vows during his growing years does not know what he is promising; for he does not know what himself will be nor how much

changed at the age of twenty-one, when the physical and emotional development of his nature is complete. Therefore, the Church waits till after the twenty-first year.

By these regulations the Church does all that laws can do to ensure that those who want the convent life shall be able to find it; and, on the other hand, to protect the young from choosing it prematurely or without full knowledge and understanding.

VI.

Two objections are raised. One on behalf of the "duty of fulfilling our nature." And one on behalf of parental authority.

Some people talk as though it were wrong for a person to forswear alcoholic drinks unless he has first been drunk. I believe Thomas Hardy has put the thought in a verse about looking evil full in the face before seeking a better good. Look with the intellect, Yes. But yield the will to taste evil, No. I should expect the same people to approve those doctors who will never in any circumstances prescribe alcohol, because there is always the chance that the patient may have a previous alcoholic history. Why this cautiousness, unless because they believe that the bygone sin has either weakened permanently the will's power for good, or else has given unnatural strength to a rebellious appetite. Yet in the matter of chastity they plead for a deliberate weakening of the will and an unnatural strengthening of the appetites, in the name of duty, a supposed duty of fulfilling one's nature. Fulfilling by subverting! Subduing reason to serve passion!

VII.

A difficult question arises when a child means to make life-long vows in due time, and therefore to prepare during his teens; while his parents object. As we have seen, nature shows that he needs the parents' guidance till he is twenty-one, and therefore "A minor in exercising his rights remains subject to the parents' authority" (Canon 89). He is entitled to exercise his rights; but how, when, where, by what means, depends on the parents' authority. He has a right to prepare for his state of life; but how if the parents forbid? If

the dispute were about his marrying, the Church says the priest must earnestly dissuade him from marrying without his parents' knowledge, or against their reasonable objections. Should he insist, the priest must refer the whole question to the Bishop. It may be the Bishop will judge that he is to be married in spite of the parents' veto.

St. Thomas draws a distinction: the father is master of the home; the child is master of his own person after the age of puberty: sixteen for boys, fourteen for girls. And the Canon Law agrees thus far, that if after those ages they marry, it is a real marriage. But St. Thomas on the same principle allows them at that same age to enter a convent. The father could interfere, not as having control of the child, but only for reasons arising from his control of the home, according to St. Thomas's view (II, II, 189, art. 6 in corpore).

The present law of the Church recognizes that the father has authority over the child throughout his minority. This is authority not to take away the child's rights, but to guide him in using them. If the father uses his authority to prevent the child preparing himself for his chosen state of life, there is a clashing of the two parties' rights. In such a clash, an appeal lies to the Bishop; just as when the father sought to stop the child's marrying. "If the judge thinks that the minor's rights conflict with the parent's rights, the judge shall appoint a counsel to plead for the child in the trial" (Canon 1648, §2).

"But in matters spiritual and connected with spirituals, minors who have passed their fourteenth year can plead and answer without their parents' consent; and plead in person, or else through a counsel appointed by the Bishop or the Judge" (Canon 1648).

This seems very near to St. Thomas's teaching. Perhaps St. Thomas was saying what the child has a right to do; and the Canon Law is saying that a dispute with his parents about doing it, is to be settled not by the child himself but by the Bishop's court. As in all cases where the good of another's soul is concerned—a mixed marriage—sending a child to non-Catholic schools—the Bishop is the judge.

VIII.

Another side of the Church's law-making looks towards the danger that may arise in convents whose way of life is mischievous or unworthy. Random foundations by the ignorant, or unprincipled, enthusiasts; hysterical excesses, false systems of prayer and penance, like to those systems of hygiene and physical training that rest on false theories of our nature; needless multiplication of orders doing similar work; these are among the evils the Church in her long history has had to deal with.

To avert them, she insists on two things: she must know beforehand exactly what life the convent proposes to lead; and she will periodically hear how that life is being adhered to, from a visitor of her own. The proposed rule of life, and the constitutions, must be submitted for approval; and that approval is not given to a new type of life, until it has been tried in practice and has shown that it can last and grow. To prevent fickleness, the approved constitutions cannot be changed without the Church's consent.

For the periodical visitation, each convent is under a definite Bishop or other Prelate, who must in due time report to Rome the findings of the visitor.

HOMILETICS

BY THE REV. RICHARD KEHOE, O.P., S.T.L., L.S.S.

Fifth Sunday after Pentecost.

"If therefore thou offer thy gift at the altar, etc."

On the place of Religion, i.e., the specific virtue of Religion, in our lives.

- (1) Definition. Important to bear clearly in mind. If we simply confuse with charity, e.g., spirit of creatureliness may be lost, duty of worship forgotten. Sentimentality. Ruin of charity.
- (2) Basis and motives of Religion: God's transcendent being, our utter dependence on Him.
- (3) Necessity of "formal" Religion, prayer, sacrifice.
- (4) The spirit of Religion.
- (5) How Religion serves love, takes on character of Pietas.
- (6) Valid only as sharing in Religion of Christ.
- (7) How it is a sharing in the life of the Godhead, anticipates heaven.

(1) Unless we have the will to observe the commandments, clearly any act of Religion we perform is valueless. Morals and charity are a disposition for Religion then. But morals, and even charity, are also material which religion turns to its own purpose. What is this "Religion" precisely, which theology so marks off as a distinct element in our life?—It is that virtue whereby we render to God the cultus, the expression of our worship, that we owe to Him as our absolute lord. It must be and remain a primary strand in our relationship with God, this creaturely worship of Him. But it can easily be forgotten, neglected. If Religion be flatly identified in thought with charity, for example, the formal acts of Religion, prayer and sacrifice, lose for us their character of things that are strictly owed to God. Thus the sin of missing Mass on Sunday can come to be regarded only as a breach of love and not as a dishonesty, a withholding of what is strictly due in justice to another. In general, a certain matter-of-fact, clear-cut, objective character of religious observance that goes with its nature of debt payment will be lost sight of, so that it may come to appear almost a better thing to miss out one's prayers when love of itself does not seem to prompt us to say them. Religion must be allowed a certain autonomy. It is for charity to inspire religion, but not to dissolve it. It must remain itself, do its own work, if it is to be of any use to love—as it must be. If this sense of and observance of an obligation in justice to render

creaturely homage to God is squeezed out of our lives, it means that charity has degenerated into sentimental pietism.

(2) (3) Arising as it does from man's condition as a creature, absolutely dependent on God at every moment, the obligation of Religion is based on fact, the deepest fact of our lives. The attitude of those who boast of a practical-minded indifference to Religion is the extreme of unrealism. But what of those who, while acknowledging God's lordship and observing His commandments, hold that all "formal" acts of Religion are superfluous; and that God is to be truly worshipped simply by a reverent enjoyment of His gifts? They are ignorant of the meaning of these Religious "forms." They think—and the notion can easily tempt us—that they arise from a conception of God as a tyrant demanding obeisance for its own sake or as a pedantic sovereign insisting on court-formalities of approach, and that they are not compatible with a true conception of God as our father and lover. That they are inane and unreal. Whereas in reality they are the necessary means (ordained by God, but also prescribed in some such form by natural reason), not only of expressing but of forming and maintaining a spirit of worship of God. Reverent enjoyment of God's gifts, the walking before Him in integrity of life, provide of themselves only an indirect, sidelong relation with God, whereas by these "forms" of Religion our worship is directly related to its object—we go straight to the life-giving source. These forms are "unreal" only in the sense that by them we rise above these worldly purposes and preoccupations (the man worshipping God in his garden is enjoying the sunshine and planting potatoes) to concentrate our heart's and mind's worship on the object of their worship. The grievous error in the philosophy we are rejecting is that it precisely does *not* regard God as our loving Father, but as a benevolent onlooker, content that we should acknowledge Him by the reverent use of His gifts. In fact He is our present lover, and as He would draw our love directly and not merely reflexively to Himself, so likewise our worship—for, without the worship, the love relationship cannot be established: without it, He is not appreciated as God, and we as creatures; the absolute unalterable terms of the relationship are lost.

(4) (5) But Religion is not limited to these "formal" acts. There is now room for the garden philosophy! The spirit of Religion once formed will stamp itself on all the material of our lives. Through prayer, above all through the Mass, our whole lives will be gathered into a movement of worship of God. A consideration to take heart from in our moods of disgust at the apparent waste and fatuity of everyday life. But then Religion in turn is stamped through by charity, so that it takes on the character of *Pietas*. Not dissolved—for it retains the character of a creaturely service, of the rendering of a debitum; but this as from one who loves God as a father, who therefore is most eager to pay the debt and whose love seizes on worship

as the means to proclaim joyfully the glory of his divine father. See the New Testament *passim* and consider how drooping and bourgeois our lives become insofar as we ignore this supreme meaning of life as combined love and praise of God.

(6) (7) *Per Christum Dominum Nostrum*. Our praise of God is a sharing in the praise which Christ offered to God by His life and death ("Domine, in unione . . ."), and which He continues to offer through His Church. "You are a kingly priesthood." The Mass as centre and pivot.—We do not thus take our part merely in the music of the spheres! But already we share in the life of God in which the Blessed Trinity praises itself: with a praise that we can dimly know to mean infinite joy answering infinite goodness and love, into the bliss of which we are by the grace of God to enter.

Sixth Sunday after Pentecost.

"So do you also reckon that you are dead to sin, but alive unto God in Christ Jesus Our Lord."

On the austerity of our religion. To show that it is not grim or inspired by hatred of life, but on the contrary, etc. (1) The essence and spirit of *self-denial* and of *Renunciation*: the turning from morbid love of self on the one hand, and of creatures on the other, in order to love God wholly; thereby truly loving self and all creatures.—(2) *Mortification*: a means to secure (1). Systematic exercise in self-denial and in renunciation. "Artificial," but necessary.—(3) Actual sin while confirming necessity of mortification also introduces need of *Satisfaction*. Meaning of it.—(4) No stifling imposition all this, but glorious opportunity given to love, in union with our Lord, to repudiate and annihilate sin. Evil precisely *not* submitted to, but mastered.

(1) The manifold austerity that is a "note" of our Christian life can only be misrepresented if it is not considered as part of the struggle in which we are engaged to be loyal to and to advance in the divine life of love that Christ died to win for us. The very nature of this new life as a life of the love of God immediately implies that struggle, in fact declares the heart of it. Really to love God, with the love that grace makes possible, that is the essence of the struggle that is essential conformity with Christ crucified. *Self-denial* is essentially the dying to self in the sense of rejecting self as self competes with God to be the supreme object of our love. "If a man would come after me, let him deny himself": not, deny himself this or that, but simply "deny himself," i.e., throw himself over as a rival to God, and choose God as the absolute object of his love, choosing then to do His will utterly, thereby following Christ to Calvary. What we are throwing over, what we are dying to, is frustration and hatred and death, and what we are cleaving to is simply life and love. For to make a god of the ego, is to hate one's true self in effect; and even in this

life that is often enough verified by the self-disgust, the suicidal self-loathing that results from a life of selfishness. "He that will save his life shall lose it."—And *Renunciation*, then : that is essentially the throwing-over of other creatures precisely as they present themselves as rivalling God for our love. Again, we are not turning away from love, but from what would be the denial of love—for God is Love. It is only from the morbid love of creatures that we are turning away.

(2) Essentially, then, Self-denial and Renunciation mean but the genuine, whole-hearted love of God. But selfishness and wantonness make this love very hard to realize, in fact put difficulties in the way so great that they can only be overcome (as religious authority and our own experience alike tell us), with the help of a systematic practice of *Mortification*, i.e., the practice of "gratuitous" acts of self-denial and renunciation : frankly a contrivance, a means to an end, but essential on account of our weakness and needing sometimes to be drastically employed ("If thy eye scandalize thee, etc."). But it is simply in the cause of love that the practice is followed; and love moreover uses these painful acts of mortification for a concurrent purpose still nobler than that of self-mastery, namely, for the purpose of *Satisfaction* :—

(3) For the fact of our having committed actual sins, of our having insulted God's majesty and betrayed His love, and made a mockery of Christ—this fact not only confirms the need of mortification (to root out the evil tendencies thereby incurred, in mind, will, senses), but imposes on us another kind of austerity : it obliges us to *Satisfaction*, as an integral part of Penance. The purpose of Satisfaction is to atone to God for the "injury" our sins have done to His majesty and love. In a spirit of justice we pay the debt of temporal punishment incurred by our law-breaking. But at the same time reparative love is in play, eager to offset past treacheries by present, strenuous, costing acts of love. And if we are true Christians we shall be ready to make atonement and reparation to God not only for our own sins, but for the sins of our brethren, eager to join with our Lord in His work of reconciling the world to God.

(4) It is clear that there is nothing grim or grey in our Christian acceptance of, embracing of, suffering. There is no seeking of suffering for its own sake, and no puritan resolve to be miserable here in order to gain happiness hereafter. The suffering is transcended even now; the means transfigured by the glorious end that is being served. This mountain climbing is painful labour, but only those whose love and faith have deserted them would choose to turn back. It would be easier again if love were dispensed from the labour of reparation; but love would not be love which chose so to be dispensed. True love accounts it an unspeakable grace that, on the strength of its oneness with Christ, it is enabled and given the opportunity to engage in the work of destroying sin and at every turn

repudiating past sin by vehement acts of love. It is to serve the love of God then, in sympathy and union with Christ, that a Christian will embrace suffering. He, and He alone, is the Master of suffering, as He is master of death.

Seventh Sunday after Pentecost.

"But now . . . servants of God, you have your fruit unto sanctification, and the end life everlasting. For the wages of sin is death. But the grace of God, life everlasting in Christ Jesus Our Lord."

On the continuity of the life of grace with the life of glory.

- (1) Everlasting life not merely wages for but also inherent culmination of the life of the service of God. For grace is *semen gloriæ*. This dynamic conception of grace must prevail over static merely moralistic one:—
- (2) Effect of which is to rob our present life of all immediate value, all immediate divine meaning. Religion commercialized. God for the present apart in another world, taking account of our payments.
- (3) For example: dead and living ways of regarding the commandments, prayer, the spiritual life. Either as mere tasks and tests, or as means of immediate union with God.—True *other-worldliness*.

(1) It is necessary to supplement the doctrine that eternal life is a reward (God's free recompense) with which the service of God, the life of grace, is requited, with the doctrine that represents grace as the *semen gloriæ*, as a source that flows into eternal life, as that which makes us already to be children of God. Otherwise we may think of grace merely as a means of morality, and the moral life merely as a passport to heaven.—There exists indeed such a tendency: to think of grace as a dead thing, a garment for the soul which must not be lost, or an unguent that must stay smeared on; entitling us on the strength of our worthy turn-out here to be transferred to heaven hereafter. Whereas the life of grace is, not life as bedecked in a particular way, but itself life, life-of-grace, a divine life, of which heaven is the consummation. It is true that for final perseverance a special grace of God is necessary. But this grace is not "arbitrary"; it does not over-ride the working out of the process, the law of grace; it secures it. So that, instead of a dead monetary conception of grace in its relation to glory, a dynamic living one is required:—As a falling stone reaches the earth according to an inherent law of gravity, as the stars move in their courses by virtue of a driving, inherent, natural law, as a child's growth to manhood is the unfolding of latent life energy, so grace grows to greater grace and reaches to eternal life by a driving, gravitational, inherent energy. If we are in the grace of God we are at a stage of a life of union with Him. The consummation of that life is heaven.

(2) To think exclusively or predominantly of the relation of the life of grace to the life of glory as that of service to reward, is to incur the danger of commercializing religion. We must think of God as actively, and not merely potentially our lover. It is not as if we were now on a lower storey, to be elevated one day to a higher storey. The truth is that, even now, the one world is penetrated by the other; God is giving Himself to us continually.

(3) Consider for example: (a) How easy it is to think of the commandments as laws the meaning of which is that they test a man's capacity for obedience, and so his fitness to be rewarded in due course; but not as means of union with God here and now. Overcoming temptation can be so easily thought of as a fortunate avoidance of a risky plight, and not as a cleaving to God in love; or anyway, as a negative thing, a *not* doing evil, instead of as a constructive act of love.

(b) Or to regard prayer as a tiresome exercise whereby again we prove our obedience and good will simply. And not as a glorious immediate opportunity of divine love. As earning a credit entry in a heavenly record book. Forgetting that any prayer well said achieves a glorious result here and now, a closer union with God—for it is a cry of love which He infallibly answers with love, whether or not He grants us the *thing* we may have asked of Him.

(c) The "spiritual life," that grinding, dreary uphill labour of the acquiring of the virtues! It will be that, if God is thought of as remaining at the goal or terminus; but not if we remember that God is with us as we go. Or then, again, of suffering in our life: it will not do to think only: "This is a trial, and if I come through it bravely, in the end it will count well for me." But one should thank God for a gift here and now received, in that the suffering is His hand upon us in love, in love that can burn into our souls here and now through the sacrament of the suffering.—True other-worldliness, then, reaches indeed beyond this life in longing for the vision of God; nor does it pretend that suffering is not in itself something to long to be rid of. Yet even now it rejoices in such confidence as it may have that it already possesses God, in hope (not just the same thought as hoping to possess Him) and with the knowledge it has that every *actio* and *passio* of this life can help to build up, living cell by cell, the life of union with God.

Eighth Sunday after Pentecost.

"You have received the spirit of adoption of sons whereby we cry: Abba, Father."

On the Fatherhood of God, and the Our Father.—(1) Of the joy and the longing it should cause in us to consider that we can live as children of God now already in this life. The special corresponding horror of sin.—(2) But in fact we are capable of thinking of "God" almost coldly; while loving our Lord.

The madness of this: of not as fully entering into the spirit of our sonship of God, as of our brotherhood with our Lord.—

(3) Our Lord's teaching on the Fatherhood of God to be accepted and absorbed. St. Theresa of Lisieux's presentation of this same teaching. No softness but strength and sacrifice in this "little" way of abandonment.—(4) Our Lord's teaching on what should be the confident unstraining manner of all our prayer.—(5) In the Our Father, the blending of strong praise of God and tender clinging to Him.

(1) We do not appreciate the new life that Christ has won for us unless we are joyfully conscious that by it we have become children of God, or unless there is a great longing in us: if only we could live up to that grace, and secure a grounded confidence and sense that God was indeed our Father, and that we were safe in His fatherly love. We should so have formed our minds by such pondering as to be horrified when we commit grievous sin, to regard ourselves as branded, outlaws, living in God's world but outside the circle of His love, and so impelled immediately to cry to Him for forgiveness. Simply to be able to say the Our Father with humble confidence that we are not false pretenders: that should be a great need of our souls and incentive in our lives. So to live that we may not be cut off from that.

(2) A living faith in the fatherhood of God can easily be missed. While thinking of our Lord most tenderly, fully accepting the reality of His nearness to us, His love, His lovableness, we can continue to think of God coldly. It is as though we turned away from the thought of Christ's presence and influence to an everyday world governed by divine providence which we found to be cold and dismal. Our Lord has then failed to introduce us to the love of God, of the Blessed Trinity, we have missed the full meaning of the Incarnation. We have not seen that the fatherhood of God must be as true, as love-charged and intimate and constant as the brotherhood of Christ. "God so loved the world. . . ."

(3) We must study then and absorb into our lives the spirit of the Sermon on the Mount, its teaching on the providence of God, on filial trust in Him. And our Lord's teaching: "Unless you become as little children, etc." The presentation of which teaching by St. Theresa of Lisieux we should do well—by the way—to try to benefit by. It is in its wording only that it can possibly convey a suggestion of softness. Actually it contains the strength of our Lord's doctrine. This sonship must mean a new life, a new centre to our lives, an abandonment to the will of God, an imitation of our Lord's own absolute obedience to the Father. It is only by irony that this way of abandonment can be called a "little" way. What is made to be little, as far as possible annihilated, is whatever in the soul would oppose the action of God; by this (and it can only be by this) the soul grows to true greatness.

(4) In the New Testament accompanying the model-lesson of the "Our Father" there is explicit teaching of our Lord's on the spirit of filial confidence and ease in which we should always pray to God. See St. Luke xi. 9. And then St. Matthew vi. 7: not to gabble long prayers in the spirit of the heathen, i.e., regarding prayer as a charm formality. Then, not to strain ourselves in an effort to be clear, to formulate accurately every movement of the soul, as though God might possibly overlook our good dispositions. Leaving prayer then with the misgiving: "Have I said everything necessary?" God reads our hearts and minds. Words are needed for us, not for Him. We must get rid of that sense of a difficulty of "getting across" our thoughts and petitions to God, as though there were a distance to cover and need therefore of a fierce Pelman concentration and projecting of ourselves into God's presence and hearing.

(5) In the Our Father the first three petitions are truly filial in their concern for the glory of God. Without that concern our love would be mercenary, not filial. Our Lord in all things sought first the glory of His Father. But it is important to remember that our own advantage, our own true good and happiness are bound up in the cause of the glory of God. In seeking the one we seek the other. Already, when we pray that His glory may be achieved, His name sanctified, etc., we are praying for our own true needs and those of all men, our brethren. And then when presently we lay our needs explicitly before Him, we are still seeking to further His glory. God is glorified when His goodness comes to be shared in; and it is part of our love's praise of Him to cling to Him, to long for and beg for His gifts—through and beyond His gifts what it ultimately longs for is God Himself.—"Lead us not into temptation—but deliver us from evil." Here most poignantly do we express our dependence on God. And it should make us, not gloomy but joyful and exhilarated to recognize that our own virtue can never for a moment of itself guarantee our safety. ("Am I charitable enough, chaste enough, to steer my way safely through such and such temptations?" "No, of course not!") But that we shall be safe only if God guides each step we take.

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NOTES ON RECENT WORK

I. ASCETICAL AND MYSTICAL THEOLOGY.

BY THE REV. J. CARTMELL, D.D., Ph.D., M.A.

"Bien rare sont les chrétiens, même pieux, qui possèdent une notion quelque peu doctrinale et théologique du surnaturel." This is the opening sentence of a small treatise entitled *Théologie et Piété d'après Saint Thomas*, written by a well-known French Dominican, P. Timothée Richard.¹ The writer enlarges on the same thought in his Preface: "The Christian religion, like its Author, is truth and life: *veritas et vita*. . . . The true Christian lives by faith. The more enlightened it is, the more fully he lives by it. Unfortunately their name is legion who are almost completely ignorant on this matter. They have not an idea that is in any degree clear of the Christian life as supernatural and divine. What they hear about it conveys nothing to their understanding; quite often it is, even for pious people, nothing more than formulæ and meaningless words."

P. Richard has written his book to remedy this deficiency in the laity of France. He sets forth the teaching of St. Thomas on the meaning and nature of Grace, the Will of God, Virtue, the Virtue of Penance, Prayer, Devotion, the Primacy of the Love of God, Suffering, Progress and Perfection, Interior Peace. Each of these sections is subdivided, in order to present the matter from every angle; and the whole book is compact with doctrine. But it is not a purely speculative treatise; the subject-matter is constantly given a practical emphasis and a life-value. P. Richard writes clearly and with a pleasing simplicity of style, so that even the most difficult point should be plain to an intelligent reader.

The book represents a salutary tendency in modern spiritual writing: the return to dogmatic piety. Many priests should like it, for we are all disciples of St. Thomas to-day. As for the laity, it is difficult to determine how far they are capable of theological piety; but one would like to think that P. Richard is exaggerating when he denies to the majority even of pious Catholics any clear idea of the Christian life as supernatural and divine. It seems possible to apply to his statement the well-known distinction between "vulgar" and "scientific" knowledge. There are many who know that grace and faith are pure gifts of God, which set them apart and make them live to God, that nothing matters in comparison with God, that His all-holy, fatherly Will must rule their entire lives, that He must be loved and served, come what may, that suffering is a call from God to union with

¹ Paris: Lethielleux. 15 francs.

His Son crucified. Such knowledge, broad and general, of things transcendent and unseen, is "vulgar" faith; and it is very living.

We all find it difficult to get clear of our own mentality and enter into the ideas and judgments of a different type of mind. One man is theologically minded; he warms at once to St. Thomas, and finds pure dogma life-giving to his spirit. Such was Cardinal Mercier. Another man is liturgically minded. While he can appreciate dogmatic conferences on grace and the Will of God and realize the depth and grandeur of Scholastic piety, yet he feels most the appeal of Christ in His mysteries. It is a kind of historico-dogmatical piety. It finds a modern exponent in Abbot Marmion. A third man is most attracted by the ideal of duty and of individual disciplined service of Christ. It is moralistic piety, and has been given its finest presentation in the teaching of St. Ignatius Loyola. A mere glance at the prime characteristic of these differing points of view shows that they are not mutually exclusive. But the tendency of a man who finds his spiritual home in any one of them is to make it exclusive, or, anyhow, not to give full value to the others. Whatever natural affinities or personal predilections he may have, a secular priest who would be a good adviser of souls cannot afford to be a man of one author or one system.

Several of the books to be noticed this time belong to particular systems. In spite of the universality of St. Thomas, *Théologie et Piété*, with its dogmatic piety, is Dominican. Two other books belong to the system of intense personal endeavour. They are *Jesuit Spirituality*, by the Rev. H. V. Gill, S.J.,² and *Vita Christi*, Vol. V, by Mother St. Paul.³ *Jesuit Spirituality* is not, as its title seems to indicate, an exposition in detail of the ethos of that great Society. It is just an exposition in simple form of some of the fundamental ideas of the Exercises for a retreat of about eight days. The matter is necessarily good, but the style needs filing. *Vita Christi* completes the series of beautiful Ignatian contemplations on the Public Life of our Lord, which Mother St. Paul has been bringing out over a period of years. *A Cloistered Company*, by Henry Chester Man,⁴ presents a set of delightful sketches of Cistercian and Carthusian monasticism. Almost all the sketches appeared originally in the Prinknash review, *Pax*. Several describe in romantic detail the Clairvaux of St. Bernard, with the great Founder himself as central figure, ruling, conversing, instructing. Three treat of the Cistercians in Yorkshire, of John Sidgreaves, the refugee English Carthusian, and of the Scottish Charterhouse at Perth. A later chapter shows the vitality of monasticism in the mission fields, and another summarizes the various acts of Pius XI, notably the Encyclical *Unigenitus Dei Filii*, which have had as their object

² Dublin: Gill. pp. viii., 134. 3s. 6d.

³ Longmans. pp. xii., 167. 5s. It contains an index to the entire work.

⁴ Burns Oates & Washbourne, Ltd. pp. xii., 196. 6s.

the fostering of the true ideal of monasticism. The book is enriched with eight full-page illustrations by a monk of Prinknash. Two more volumes of the works of St. John Eudes, *Oeuvres Sacerdotales* and *Le Cœur Admirable de la très Sacrée Mère de Dieu*,⁵ represent the French School, which is, as it were, a fusion of the other schools or types, since it is at once dogmatic, Christocentric and moralistic. The *Oeuvres Sacerdotales* include *Le Mémorial de la vie ecclésiastique*, *Le Prédicateur apostolique*, *Le bon Confesseur*, *Office et Messe du Sacerdoce* (for the Feast of the Priesthood, instituted, it seems, by Cardinal de Bérulle). P. Lebrun is the competent editor of the series.

Another general book on the spiritual life, *La Vie Intérieure*, by the Abbé Jacques Leclercq,⁶ compares interestingly with the fine, pure dogma of *Théologie et Piété*. It is the third volume of a series of essays on Catholic Morality. The previous volume dealt with the Return to Jesus and Detachment. Both, but especially the second, are indispensable for a full understanding of the third. *La Vie intérieure* is mainly taken up with the life of prayer. The first chapter is novel in a work of this nature; it discusses the importance of activity to the interior life. Subsequent chapters deal with vocal prayer, public prayer, the Eucharist, particular devotions (to our Lord, our Lady and the Saints), the nature of prayer and the need of recollection and mortification for prayer, meditation, contemplation. A final chapter sets out the broad lines of the different schools of piety. The Sacrament of Penance, which should naturally find a place in a work on the Interior Life, is reserved, for lack of space, to a later volume.

The marked characteristic of this work is that the subject-matter is constantly viewed from the human angle. Psychological reasons are continually to the fore. It is because of this psychological pre-occupation that the author introduces his subject with a chapter on activity. He realizes that with the majority of men life means activity; that they have no other conception of it; and that they can only discover themselves and their insufficiencies through the demands of their vocational activity. At times he seems to overdo the psychological treatment; at least, he is content to urge psychological reasons, for devotion to the saints, for example, rather than dwell on theological ones. I do not mean to imply that the book is not full of theology, but it is, for the most part, theology treated from beneath, from our angle. It is a very full book. Short historical disquisitions on prayer or the liturgy are introduced, where necessary; and all sorts of questions are treated, at least briefly, for example, the moral value of "votive candle" piety. The writer is liberal in his treatment of meditation; he allows diversity and ease of method. He adopts the view that contemplation is the crown of a normally developing spiritual life, and

⁵ Paris: Lethielleux. 20 and 25 fr. respectively.

⁶ Brussels: Editions de la Cité Chrétienne. 27 fr.

he considers, and many will agree with him, that there are countless contemplatives who have no idea that they are contemplating. The style of the book is clear, lively and vigorous.

Some of the Lives recently received may be grouped according to schools. There are two Dominican lives, *Blessed Diana and Blessed Jordan of Saxony*,⁷ and *Saint Raymond of Pennafort*.⁸ The first book is in two parts: a life of Blessed Diana and her associates in the establishment of Dominican nuns, adapted from the official life of P. Cormier, O.P., and the Letters of Direction written by Blessed Jordan to the nuns, which are a treasure of original Dominican piety. The second life is the first English account of the great canonist, Co-founder of the Order of our Lady of Ransom and successor of B. Jordan of Saxony as third Master General of the Dominicans. The life is full of matters of supreme interest; the narrative is clear and readable. Next, there are two Franciscan books. One is a neatly abridged and adapted version of the Life of St. Francis by St. Bonaventure.⁹ The other is *The Little Flowers of St. Anthony of Padua*.¹⁰ This is an English translation, excellently made by Canon G. D. Smith, of a fifteenth-century Italian version of the *Liber Miraculorum*. Those who read the book will agree with the translator that "here, as in the *Little Flowers of St. Francis*, is that same delightful archaic flavour, that same naïve freshness of style; and here, above all, is that atmosphere of simplicity, piety and devotion, which is the spirit of the Ages of Faith." Lastly, there is a cheap edition of the great standard life of St. John of the Cross, differing only in the binding from the more expensive edition.¹¹

Saints You Ought to Know, by the Rev. G. J. Macgillivray,¹² contains short lives of well-known saints, from our Lady to St. Thérèse of Lisieux. It includes the more famous saints of these islands and representative English martyrs. The lives are written to popularize the saints and do not include a critical examination of the sources; but the most reliable sources are followed for recent saints. The first chapter explains briefly the value of friendship with the saints. *The Splendour of the Saints*, by the Rev. Aloysius Roche,¹³ discusses the heroic character of their lives, as his *Bedside Book of Saints* considered their human characteristics. In successive chapters it

⁷ By the Rev. N. Georges, O.P. London: Coldwell. 5s.

⁸ By Thomas M. Schwertner, O.P. Revised by C. M. Antony. Introduction by the Most Rev. Amleto G. Cicognani, Apostolic Delegate to the U.S.A. London: Coldwell. 6s. 6d.

⁹ A Short Life of St. Francis of Assisi, Adapted by Anne Pritchard. Burns Oates & Washbourne, Ltd. 10 Illustrations. pp. 78. 2s. 6d.

¹⁰ Burns Oates & Washbourne, Ltd. 8 Illustrations. pp. xiv., 84. 2s. 6d.

¹¹ Saint John of the Cross, by Fr. Bruno, O.D.C. Sheed & Ward. 10s. 6d. For a review of it see CLERGY REVIEW, Vol. IV, p. 494.

¹² Burns Oates & Washbourne, Ltd. pp. xii., 294. 6s.

¹³ Burns Oates & Washbourne, Ltd. pp. xi., 163. 3s. 6d.

deals with their unselfishness, asceticism, energy, detachment, heroism, generosity, sufferings, enlightenment, etc. The book is written in a vivid, racy style. *Père Lamy*, translated from the French of Comte Paul Biver,¹⁴ gives the life of one whom Cardinal Amette called a second Curé d'Ars. It is a curious book and not quite easy to read, since it is not a narrative, but a collection of the sayings and conversations of the saintly priest. On the other hand, *From Death to Life*, is, in its way, a powerful book. It is the diary of a convict, originally edited by P. Salsmans, S.J., and now ably translated by the Rev. L. McReavy,¹⁵ and narrates "Pierre's" rediscovery of the Faith during his long captivity and his fervent acceptance of it, when found.

A new book of meditations is *Meditations for Religious*, for every day of the year, with duplicates for the First Fridays and the Month of May.¹⁶ They were composed by the brother of the Founder of the Society of the Divine Word, and are translated from the German. One can only judge so much material by dipping here and there. So judged, the meditations seem to be very sound and helpful. The method is a variant on the Ignatian, and stresses the use of the memory, understanding and will.

II. LITURGY.

BY THE VERY REV. JOHN M. T. BARTON, D.D., Lic.S.Script.

Among the various important works on liturgy which still await an English translator the volume *Liturgia, Encyclopédie populaire des connaissances liturgiques*, published by Bloud and Gay in 1931, seems to be especially worthy of mention. It is an exceedingly complete survey of every department of liturgical study and activity, and its popular character has not affected the expertness of its contributors or the wide and accurate range of its information. It was reviewed with great praise in these columns when it first appeared,¹ and it is to be hoped that some English publisher, undismayed by more than eleven hundred pages of close print, will take the responsibility of arranging for its adaptation in whole or in part.

Unlike so many good works of a similar type, *Liturgia* is not confined in its study of the Western liturgies to a description of the Roman rite with slight references to the other rites of Western Christendom. With the exception of the Use of Braga, which has been amply, if not always accurately, determined by Mr. Archdale King in his book of *Notes on the Catholic*

¹⁴ Burns Oates & Washbourne, Ltd. Preface by Jacques Maritain. pp. xxvi., 198. 5s.

¹⁵ Alexander Ouseley, Ltd. Preface by Cardinal Mercier. pp. 231. 3s. 6d.

¹⁶ New York: P. J. Kennedy & Sons. 2 large vols. \$6.50.

¹ See CLERGY REVIEW, Vol. I, pp. 292-3.

Liturgies,² all the principal rites of the West are briefly discussed by Abbot Cabrol and other experts, and in most cases the treatment amounts to a study based on the available literature. In the case of the Use of Lyons, however, M. Cimetier, the contributor of the section, is content to summarize a conference given to the National Eucharistic Congress held at Lyons in July, 1927, and reprinted in the *Compte-Rendu officiel* of the Congress published in 1928.³ It is a matter for satisfaction that this conference has now been developed by its author, Dom Denys Buenner, O.S.B., into a handsome and well-illustrated volume entitled *L'Ancienne Liturgie Romaine. Le Rite Lyonnais*,⁴ which contains the material of various later conferences delivered to the Facultés Catholiques of Lyons and printed at the request of many of the Lyons clergy who made known their desire to have, "quelques données précises sur cette riche portion de leur patrimoine spirituel" (p. 10).

In his *avant-propos*, Dom Buenner claims that the general title of his work gives a resumé of the argument. His purpose is to prove the Roman and Gregorian origin of the Lyons use, and to show that the ancient Roman element in the liturgy has been preserved throughout the many centuries that have followed its institution, in spite of certain details which were added in France, and in spite, also, of certain violent assaults upon the rite which might well have succeeded in abolishing it. He is very far from exaggerating the permanence and homogeneity of the old element in the use, and he does not claim that the present-day rites represent in all their details an exact transmission of the Roman liturgy of the ninth century. Still less, does he profess to trace the rite back to apostolic times or to the first great figures of the Church of Lyons, SS. Irenaeus and Pothinus, who were sent to Gaul by St. Polycarp of Smyrna, himself the disciple of St. John the Evangelist. But we are, he maintains, in a position to judge what was the Roman liturgy carried out at Lyons by Leidradus, who governed the Church of Lyons from 799 until his death in 816, and to estimate the character of the reform carried out by him at the command of the Emperor Charlemagne. As a confirmation of his thesis, Dom Buenner institutes a comparison between the *Ordines romani* and the rubrics of the Lyons Mass, making an examination of the ancient liturgical books of the Church of Lyons. The rite as then constituted persisted for more than eight hundred years, and it was not until 1771 that Archbishop de Montazet suppressed the missal which had been in use in his church since the time of Charlemagne. The period of restoration opened with the archiepiscopate of Cardinal Fesch which began in 1801, and successive decrees in 1863 and 1902 have given back

² Longmans, 1930, pp. 153-207. See CLERGY REVIEW, Vol. I, pp. 294-295.

³ E. Vitte, 3 place Bellecour, Lyon, pp. 76-109.

⁴ Vitte, Lyon, 1934. Pp. 343. Price 30 francs.

to the Church of Lyons its own feasts and special uses, together with the ancient *Ordo missae* proper to the rite.

This, though the most important and original part of the book, is mainly of interest, in the case of those outside the Lyons diocese, to liturgists and historians. For the general reader, in particular for one who delights in the study of ancient privileges and extraordinary concessions, the second part, which is mainly descriptive, will prove the more attractive. Here he will find a section, fascinating and all too short, on the constitution and rights of the Lyons Chapter. From the thirteenth to the eighteenth centuries the Chapter exercised tremendous power. Its members were Counts of Lyons, proofs of nobility and quarterings were required of all candidates for admission, and the canons themselves were the sole electors, for none of the prebends was in the gift of pope, or king, or archbishop. During these centuries the archbishop was no more than the first of the thirteen *capellani perpetui* attendant upon the Chapter, and on his entry into the Cathedral he had to lay aside his episcopal insignia and occupy the decanal stall, clad in the ordinary choir dress of the canons.

The chapters that follow are concerned with the liturgical books, the calendar and sanctoral, the *Ordo Missa*, and the ceremonies of High Mass and Pontifical High Mass. There are a large number of excellent plans, drawings and photographs, which help to a good understanding of the earlier and the existing performance of the various rites. In a later edition it would be of advantage to those readers who are not members of the Lyons diocese if a plan of the cathedral church of Saint-Jean de Lyon, as it is *at the present day*, could be included. The work is dedicated: "Matri dilectissimae, Sanctae Romanae Ecclesiae," for, as the author tells us, she, as the queen and mistress of all Christians, has willed to preserve the Lyons rite, as she has preserved all the other rites of East and West. "Tous disent en leurs variétés admirables l'harmonie et la fécondité qui parent l'Épouse du Grand Roi."

Don Gaspar de Stefani, who is the author of an excellent work on Marian theology and devotion,⁵ has recently compiled a large and attractively-written book entitled *La Santa Messa nella Liturgia Romana: Spiegazione dei riti e delle formole*.⁶ It is, as he informs us, in no sense a history of the Mass from its beginnings to our own time. Hence he has excluded all discussion of the theories on the development of the Canon, the Eucharist, and the like. It is intended simply to help priests in the parochial ministry, who cannot ordinarily devote much time to liturgical studies, to obtain a sound if elementary knowledge of the liturgy of Holy Mass. It is hoped that lay

⁵ See CLERGY REVIEW, Vol. XI, p. 315.

⁶ Roberto Berruti, Via S. Dalmazzo, 24, Turin, 1935. Pp. 813. Price L.35 in paper boards; L.43 in cloth.

people also will find it of service. The work is clearly divided into three parts, dealing in turn with the accompaniments of Mass (that is, the church, the Christian altar, the ministry, the liturgical books, and the sacred vessels), the most ancient documents relating to the Mass in its liturgical aspect, and the *Ordo missae*. The work is in the nature of a compilation and full references are given to the original sources and the standard authors. Among other features, attention should be drawn to the illustrations which are one hundred and sixty-six in number. The majority of these are reproductions of photographs and all are printed on superfine coated art paper which brings out the details very clearly. As might be expected, the author is indebted for most of the illustrative matter to that great treasure-house of liturgical art, the cathedrals and churches of Italy. In many cases the illustrations are discussed in some detail in the text. For even wider circulation, the author has compiled a brochure with the title: *Che cos'è la Messa? Quale il miglior modo d'assistervi?* which is well described by its sub-title: "Spiegazione popolare in forma di dialogo." Those who take part in the dialogue are a lay person who is regularly present at Mass, but lacks a sufficient understanding of its rites, and a priest who explains whatever is most essential.

The same publishers are responsible for an Italian translation of Abbot Paul Bayart's stimulating brochure on *L'Action liturgique*, which appears in Italian as *L'Azione liturgica: norme teoretico-pratiche*.⁸ Mainly addressed to the clergy, it suggests the various principles on which Catholic liturgical action should be based, and discusses, very thoroughly if one considers its size, the type of instruction that should be given to the faithful on the meaning and practice of the sacraments, on sacred places and seasons, and on liturgical music and art.

A useful and compact little book, *Annus liturgicus cum introductione in disciplinam liturgicam* by P. Michael Gatterer, S.J., is now in its fifth edition.⁹ It first appeared in 1925. The first eighty-seven pages are concerned with the principles underlying liturgy and its study, and there are chapters on the nature of liturgy, a short history of its development, the legislators (Pope, Congregation of Rites, and custom), liturgical books, and the decrees of the Congregation. The greater part of the work treats of the liturgical year, that is, of Sundays, feasts and *feriae*, the notion and obligation of the calendar, and the various liturgical cycles (natalitial, paschal and post-pentecostal). A large amount of useful and necessary information is clearly conveyed by P. Gatterer, but it may be felt by some readers that some of the instructions regarding ceremonies might have yielded place to more strictly liturgical

⁷ Berruti, Torino, 1934. Pp. 99. Price L.1.

⁸ Pp. 205. Price L.6.

⁹ Felizian Rausch, Innsbruck, 1935. Pp. 336. Price RM.5 in paper; RM.6.65 bound.

matters. In accordance with a somewhat irritating custom that appears to be prevalent in books by German or Austrian writers, many of the references are given at the end of a chapter or section, instead of at the foot of the page.

Les Étapes du Sacerdoce ou Présentation Analytique du Cérémonial de l'Ordination by M. René Dubosq, P.S.S., has now attained its fifth edition and forty-sixth thousand.¹⁰ It is, as the title indicates, a careful study of the rite of ordination and gives the full text of the Pontifical in Latin with a French translation, together with a great number of instructions and notes. In a supplement may be found a suggested formula of application for orders (in terms of the Instruction of April 1st, 1931, issued by the Congregation of the Sacraments), the various oaths to be taken by the ordinandi, and the text of the ceremony so well known to all occupants of Sulpician houses, the renewal of clerical promises made on the Feast of our Lady's Presentation. Since the only complete Latin text and English translation of the entire ordination rite has long been out of print,¹¹ it may be urged that the time has come when a work so full of solid piety and doctrine as that of M. Dubosq should be adapted for use in English-speaking countries. Nothing perhaps is more conducive to a high ideal of the priesthood than a frequent re-reading of the ordination rite, and the present edition supplies a commentary which could not easily be found in so convenient a form elsewhere.

The New Psalter of the Roman Breviary with Interverse Translation, edited by the Rev. E. P. Graham, LL.D.,¹² is, it must be regretfully stated, a disappointing affair. The idea of a psalter arranged according to the breviary order and furnished with an interlinear rendering or paraphrase is undoubtedly a good one, and the present work, which prints the antiphons and marks out the Latin text in bold type, is excellent so far as the material arrangement is concerned. But the choice of a bare, unannotated reprint of the Douay Version was not a happy one, and it is difficult to believe that many of the clergy will be grateful for such an undertaking. A text and paraphrase on the lines of Canon Vander Heeren's well-known *Psalmi et Cantica Breviarii explicata*¹³ would be far more serviceable. English could be substituted for Vander Heeren's Latin paraphrase, special difficulties could be explained in footnotes, and the volume could be, like Dr. Graham's, of a portable size. It may be hoped that some Catholic authority on the Psalter will give the matter his earnest attention.

¹⁰ Desclée & Cie, Paris, 1933. Pp. xviii. + 253. Price not stated.

¹¹ I refer to that issued by the Art and Book Company in 1906.

¹² Pustet, New York. Pp. 576. Price 2.50 dollars.

¹³ Fourth edition, 1932. Beyaert, Bruges. Pp. 528. Price 8 Belgas. See CLERGY REVIEW, Vol. III, p. 521.

III. ECONOMICS AND SOCIOLOGY.

BY THE REV. LEWIS WATT, S.J., B.Sc.(Econ.).

Superficially, there seems to be little in common between Marxist Bolshevism as we see it in operation in the U.S.S.R., and the Nazism of Germany, but those observers who are accustomed to look below the surface have already detected fundamental resemblances sufficiently important to justify the application of the title "Brown Bolshevism" to Nazism. But it has been left to Herr Waldemar Gurian (whose remarkable book *Bolshevism* is the best account of the subject in English) to examine the question more closely and philosophically, and to show exactly why it is that two political systems, apparently so disparate, are but two species of the same genus. In Russia, Bolshevism appears under a mask of Marxism; in Germany, as National Socialism. In both countries it is the fruit of a given historical situation, but because that situation was not identical in both, the form it has assumed is not identical in both.

It is essential to realize that Marxism is not essential to Bolshevism, though the Russian Dictatorship finds it convenient to use the formulae of Marxism as the premises of its propaganda. Behind those formulae the leaders of the Communist Party pursue their attempt to hasten the industrialization of Russia, and to clamp their own yoke ever more securely on the shoulders of their subjects. But when Marxist formalism and the necessities of the moment come into conflict, it is the former which yields and social opportunism which triumphs. What never weakens is the determination of those in power to retain it by any and every means at their disposal. In a country like Germany, in which the Marxist programme has long been known and discussed, in which Marxism appears to be *vieux jeu*, a relic of the mentality of the nineteenth century, it was impossible to base a successful revolutionary movement upon the same ideology as that which served Lenin when he presented himself and his Party to the Russian people as their only saviour from autocracy. The social, cultural and economic conditions of the two countries, moreover, dictated a different programme for a revolutionary party. In Germany the natural resources of the country, far from being under-developed as in Russia, were too scanty in relation to the industrial superstructure. The education of the mass of German citizens was far higher than that of the Russian workers and peasants; and the social structure of Germany was far more closely integrated than that of pre-Revolutionary Russia, though the fact that there were various highly organized groups competing for power weakened the unity of the State. Bolshevism, then, in its German form of Nazism based its appeal for support on the fear of anarchy. To win over the conservative classes it declared itself anti-Marxist, but it had no positive programme to substitute for Marxism. Nor has it ever bothered to elaborate one. Faith in the Führer (who proclaims himself the agent of forces he does not under-

stand and compares himself to a sleepwalker) takes the place of a programme. Actually, the ultimate aim of the Nazi leaders, as of the Russian Communists, is quite simply to maintain their power at all costs—to other people. In both countries the same political tactics are used. A state of high political tension is aimed at, and secured partly by insisting on the probability of attack from without, partly by sudden political measures within the country which keep the citizens in a state of constant expectation. It is essential to the new despotism (Bolshevism in its Russian or German form) that it represents itself as the instrument of the national will. To convey this impression it relies on mass-propaganda of various sorts to persuade the people that they want what it wants them to want, and on terrorism, always held in reserve and sometimes leaping into brutal action. In this way the individual is cleverly isolated, and made to feel that the weight of opinion is always on the side of the Government, so that resistance to its will would not only be extremely dangerous to him but useless, even anti-patriotic. Nothing must be allowed to compete in the minds or wills of the citizens with their duty of absolute submission to the will of the State, which means, if the State is Bolshevik, to the will of the only Party which is allowed to exist in the country, the Nazi Party or the Communist Party. Consequently, we see the Russian Bolsheviks hard at work on the task of rooting out religious beliefs from the Russian soul, as we see the Nazis hard at work endeavouring to substitute their own brand of political religion for the Christianity which as yet it would be too risky for them to attack (officially) in the name of atheism. Whether Bolshevism be Russian or German, its essence is that it assigns absolute supremacy to the politico-social order which it establishes and maintains. To this everything else must yield, or be broken.

Such is the analysis of Bolshevism which Herr Gurian provides in his latest book *The Future of Bolshevism*,¹ excellently translated by Mr. E. I. Watkin. It is a fascinating book, written by the hand of a master, and no one interested in the future of religion or of this country will be able to lay it down until he has read it to the end. And this is fortunate, for Herr Gurian has reserved to the last chapter some of his gravest reflections. He insists that Bolshevism especially in its Nazi form (which he holds to be a more unmixed form than that of Russia), is a real and urgent danger to the world, not merely because war is its logical outcome but because in the modern bourgeois world there is a traitor within the gates. That traitor is the similarity between the typical bourgeois view, however unconsciously held, and the Bolshevik view, that the politico-social order is supreme, and that religion and morality must adapt themselves to it. War is an entirely inadequate defence against Bolshevism. Fundamentally the issue is between two

¹ Sheed & Ward. 3s. 6d.

opposed philosophies of life. "The future of Bolshevism depends upon the answer to the question whether Europe still possesses sufficient moral forces to resist it." What attention this outstanding book will receive from the Press remains to be seen; but the fact is that it deserves conspicuous notice far more than many that have been given prominence in recent months.

Mr. Belloc's *Essay on the Restoration of Property*² shares with Herr Gurian's book the great merit of focusing the attention of the reader on the social philosophy which lies behind the social order. Are we content to acquiesce in a social system which concentrates the control of wealth in the hands of relatively few, and the actual ownership of property in the hands of a minority of the community? Do we attach any value to economic freedom? If our answer to the first question is Yes, then our answer to the second must necessarily be No, and this is an answer which is hardly likely to commend itself to anyone who sets its true value on the dignity of human personality. Unfortunately, as Mr. Belloc admits, the desire for economic freedom and its concomitant, the ownership of property, has been greatly weakened in this country, and the mass of the population has grown accustomed to its propertyless status, which is to say, to its chains. Can that desire be reawakened? Only experience can answer this question, an experience which will come from enlarging the opportunities for ownership, no easy task in face of the power of Big Business. How great that power is Mr. Belloc shows with great clarity in a few admirable pages, before going on to make suggestions for the restoration of opportunities for ownership on the part of small men.

He would have us begin by strengthening the hands of the small shopkeeper against the chain-stores and the multiple shops by calling in the State to impose differential taxation upon the great companies, taxation which would at once handicap them and serve as a subsidy to the small retailers. Next, a similar policy should be adopted to assist the craftsmen against the mass-producer, with the addition that a guild, holding a charter, should be formed to unite the small men in each craft. But Mr. Belloc is realist enough to recognize that in certain branches of production the large unit is a technical necessity, chiefly owing to the nature of the instruments of production employed. In such cases the distribution of property should be secured by a wide scattering of shareholding, and, since this may itself be used (and has been used) to bolster up minority control of a company, special measures should be adopted to safeguard the rights of the great majority of the shareholders, as, for example, by forbidding a company to purchase shares in another company. The wide distribution of shares could be obtained by differential taxation on shares held. Turning to the question

² The Distributist League, 7 and 8, Rolls Passage, E.C.4. 15.

of land-ownership, Mr. Belloc recommends that urban leases should be forced to include a provision for purchase by instalments if the tenant desired to buy. As to agricultural land, he wisely observes that a townsman cannot be directly turned into a peasant, though townsmen can often be grafted into a peasant environment. He does not deny that the standard of living of the peasant is often lower than that of the urban wage-earner, and that the happy peasant is one who obtains his satisfaction from his freedom rather than from his wealth. His practical recommendation is that everything possible should be done to make it easier for those who are already on the land to own it and to prosper by their work, and then to engraft suitable townspeople into the peasant community. He would have the law make it easy for the small man to buy land from the big landowner, but difficult for the big landowner to buy from the small; and he urges that steps should be taken to give special relief to the small-owner from such burdens as taxation and loan-interest. Mr. Belloc certainly cannot be accused of optimism in his view of the possibility of the restoration of property; in fact, his chapter on taxation and his contemptuous remarks about parliamentary government make one wonder whether he really believes it can ever come about at all. But in matters like this it is certainly unwise to belittle the difficulties which lie in the path of any root and branch social change for the better.

It has long been recognized by economists that the difficulties of their subject are increased by the fact that they have to employ terms which are current in the business community and among the general public, but which are often ambiguous and always ill-defined. They have tried to overcome the difficulty by giving to these terms some special meaning, not too remote from that attached to them by general usage, and by inventing new terms of their own. But the result of the latter method is that they become unintelligible to the general reader, and of the former that they sometimes seem to be saying what they have really no intention of saying. As they are dealing with matters of intense interest to many who are not economists, and as it is important for the progress of knowledge that they should not be misunderstood, these results are very unfortunate. Mr. Keynes's *Treatise on Money* was considered to be epoch-making when it appeared, but in his latest work, *The General Theory of Employment, Interest and Money*,³ he has to admit that his use of terms in the earlier book has caused confusion and led to misunderstanding. Only the attentive reader will escape falling into similar confusion about Mr. Keynes's newest analysis of the unemployment problem, and much of the analysis will be far too abstract and too full of neologisms for the man-in-the-street to follow. And this is a great pity, for Mr. Keynes ranks very high among contemporary economists and his opinions

³ Macmillan & Co. 5s.

are invariably worthy of careful consideration. Moreover, the extraordinarily low price of this book (surely a record for a piece of work of this kind) suggests that the author wished it to appeal to a far wider public than that of professional economists, to whom, he says, it is chiefly addressed. That economists will study it thoroughly goes without saying, and it will probably have a far-reaching influence on economic theory. As for the ordinary reader, he will find passages of great interest, and he will see that Mr. Keynes maintains that the source of present-day unemployment lies in the fact that the rate of interest is too high and discourages investment, but he will wish that the author would define his terms much more clearly. For the Catholic, it is extremely interesting to see that Mr. Keynes is now in favour of the Usury Laws. He writes (pp. 351, 352) :—

I was brought up to believe that the attitude of the Mediæval Church to the rate of interest was inherently absurd, and that the subtle discussions aimed at distinguishing the return on money-loans from the return to active investment were merely jesuitical attempts to find a practical escape from a foolish theory. But I now read these discussions as an honest intellectual effort to keep separate what the classical theory has inextricably confused together, namely, the rate of interest and the marginal efficiency of capital.

The temptation to quote other passages is very strong, but it must be resisted. The book can be warmly recommended to all who are ready to do some hard thinking, particularly to those who have some knowledge of economic analysis, even though their mathematics are weak.

Those who prefer facts to theory, as well as those who realize the importance of a factual basis to any theory, would do well to study *The Home Market*, by G. Harrison and F. C. Mitchell.* The primary purpose of this very unusual book is to supply British manufacturers with details illustrating the possibilities of marketing goods in this country, but it will be eagerly studied by all who are interested in the social and economic tendencies of Great Britain. Here they can find full statistics, attractively illustrated by coloured diagrams, about such matters as the population of Great Britain, its age and sex composition with a forecast of its future development, the present and future size of British families, an analysis of social grades, the distribution of incomes and wealth, typical earnings, and the expenditure of sample families. The importance of the prospective child-population for educationists and those who are concerned with the building of schools is obvious. A glance at one of the pages in this book will show that whereas there were 10,825,100 children under fifteen in 1931, it is estimated that there will be only 5,483,000 in 1961. Another table shows that two-thirds of all the incomes in Great Britain are less than £3 a week, and amount to only one-third of the national income.

* George Allen & Unwin. 10s. 6d.

The Labour Contract, by Professor B. F. Shields,⁵ provides a synopsis of the various factors (including legislation) affecting the relations of employers and employed. After two historical chapters, an account is given of the position of the young worker in industry, of various methods of fixing wages at home and abroad, of trade unions, notably of the Christian Trade Union Movement, of matters affecting conditions of labour, and of industrial disputes. This book would be found useful by groups beginning the study of social problems.

From the Catholic Social Guild, Oxford, come two booklets: one (the Year Book for 1935) entitled *Economic Control: the Experiment of Belgium*, by Dr. C. Roger, with a preface by M. van Zeeland, the Belgian Prime Minister (1s.). Its discussion of the economic and financial problems which Belgium has had to face recently will be read with great interest. *A Catholic Catechism of Social Questions*, by the Rev. T. J. O'Kane (6d.), has already achieved a remarkable success.

The Christian Social Tradition, by Reginald Tribe,⁶ is a sound piece of work by a High Anglican. It is a pity that the author does not appear to be acquainted with the Papal social encyclicals. *A Banker Meets Jesus*, by R. von Hegedues,⁷ will disappoint those who expect it to contain the confessions of a financier. It consists of short essays expressing the reactions of a Hungarian Calvinist to the Bible. *La Ligue des Droits de l'Homme*, by T. Ferlé,⁸ is a critical examination of the programme and policy of this league, which has been condemned by the French episcopate. *Principes Catholiques d'Action Civique*, by D. Lallement,⁹ is a digest of the social encyclicals in catechetical form, with comments from well known and reliable authors. *The Unlimited Community*¹⁰ is a long and difficult survey of various branches of philosophy in relation to social science by two American writers, J. W. Friend and J. Feibleman.

⁵ Burns Oates & Washbourne. 5s.

⁶ Society for Promoting Christian Knowledge. 5s.

⁷ Allen & Unwin. 2s. 6d.

⁸ Paris: Bonne Presse. 10 fr.

⁹ Paris: Desclee de Brouwer. 12 fr.

¹⁰ Allen & Unwin. 15s.

QUESTIONS AND ANSWERS

PRIVATE ORATORY.

A.B. has the privilege of a private, domestic oratory in which Mass is said from time to time on Sundays for her and her family, her servants and her guests staying in the house. Do the following persons fulfil their Sunday obligation by attending this Mass: (1) a servant living in a detached cottage in the grounds of the house; and (2) a servant living in a rented cottage outside the grounds of the house? In both cases the servants are whole-time employees of A.B., and their services are at her disposal in and about the house during the Sundays in question. (X.)

REPLY.

In deciding which persons may satisfy their Sunday obligation in a private domestic oratory, it is absolutely necessary to examine carefully the names or the description of the persons mentioned in the Apostolic Indult. This is obtained now from the Congregation of the Sacraments which, after previous consultation with the Ordinary, issues it *in forma gratiosa* to certain individuals. The common law is contained in Canon 1195, §1: "In oratoriis domesticis ex indulto Apostolicae Sedis, nisi aliud in eodem indulto expresse caveatur, celebrari potest, postquam Ordinarius oratorium visitaverit et probaverit ad normam Canon 1192, §2, unica Missa, eaque lecta, singulis diebus, exceptis festis solemnioribus; sed aliae functiones ecclesiasticae ibidem ne fiant." The details are filled in by the indult.

(a) The common form, as given by Many, *De Locis Sacris*, §85, contains the following essential phrases: it distinguishes between what the commentators call the *indultarii primarii et secundarii*, the first being the person named and his wife, the second being his relatives, servants, guests, etc. But, with regard to this second category it is explicitly laid down that they may not satisfy their obligation except when hearing Mass in the presence of either the person named or his wife, and that, in the case of the servants, the obligation is not satisfied unless their presence is necessary in the service of their master: "Volumus autem ut consanguinei et affines praedicti, missam, ut praefertur, coram oratoribus duntaxat audire, nunquam vero celebrari facere valeant, utque familiares, servitiis suis tempore dictae missae actu non necessarii, alique omnes, praeter quos memoravimus, ibidem missae huiusmodi adstantes ab obligatione audiendi missam in ecclesia diebus festis de praecepto minime liberi censeantur." This is the only example we can find of the text of an indult, and the book containing it is dated 1904. It is possible that the common form now issued differs materially from this. But the recent and post-code authors we have

consulted all insist on these distinctions and limitations, and refer the reader back to the older authors, such as Many and Gasparri.¹ The terminology of the document is based chiefly on decrees of Benedict XIV, January 7th, 1741, and June 2nd, 1751.² The authors are liberal in deciding who is to be reckoned a relative, and what is "necessity" in the case of servants assisting. If the Indult, which our correspondent mentions, is of this ordinary and accustomed type, we may decide that both the servants mentioned fulfil their obligation if they hear Mass in the presence of their mistress or her husband, and if their presence is necessary in the service of their employers. "Haec autem necessitas, ut patet, intelligitur de necessitate morali, in eo nempe sensu quod hi famuli sunt necessarii, qui requiruntur pro convenienti decore et comitatu privilegiorum . . . ut si agatur de puella quae egeat ancilla sua."³

(b) If, on the other hand, the indult expressly names as "primarii" a number of people (which, it seems, is unlikely), such as servants, there is no need to distinguish between those living in the house or outside, on the estate or outside of it, unless the indult makes these distinctions. It is much more likely that the chapel, even though owned by a private family, is in reality a *semi-public* oratory, in which case *anyone* may fulfil the precept of Sunday Mass therein.

E. J. M.

VESTURE IN THE CONFESSIONAL.

One frequently sees a priest in the confessional wearing a violet stole without a surplice, frequently also one sees a surplice being worn as well as the stole. Is it a breach of law not to wear a surplice? (D.S.)

REPLY.

The relevant texts in the Roman Ritual are as follows: "In omni Sacramentorum administratione superpelliceo sit indutus, et desuper stola eius coloris, quem Sacramenti ritus exposcit; nisi in Sacramento Poenitentiae administrando occasio, vel consuetudo, vel locus interdum aliter suadeat."¹ "Superpelliceo et stola violacei coloris utatur, prout tempus, vel locorum fieret consuetudo."²

It can readily be admitted that, in cases of necessity, not merely the surplice but the stole may be dispensed with. Also that regulars vested in the habit of their Order need wear only a stole.

But, outside of these cases, the principle certainly is that a

¹ Coronata, *Institutiones Juris Canonici*, II, §771; *Ami du Clergé*, 1927, p. 380.

² Gasparri, *Fontes*, n. 413.

³ Many, *op. cit.*, §90 b.

¹ Tit. I, n. 7.

² Tit. III, ca. i, n. 10.

surplice should be worn. Decrees of the Congregation of Rites, n. 3426, ad 4 and 3542, ad 3, merely refer the questioner to the Roman Ritual which, as is evident, directs the use of a stole in principle and, as it were, tolerates its absence only if there is a contrary custom. In many places diocesan law settles the point by expressly requiring the use of a surplice, e.g.: "Saltem in sede confessionali sacerdotes confessiones audiant non tantum stola sed etiam superpelliceo induti."³ If no diocesan law exists, we are of the opinion that in this country the principle should be maintained of wearing a surplice. At any rate, the *onus* of proving that there is a contrary local custom rests upon those who wish to dispense with the surplice.

E. J. M.

FUNERAL PALL.

Is it absolutely necessary that the coffin, during a funeral Mass, should be covered with a pall. If so, are there any regulations concerning its colour? (F.)

REPLY.

"Feretrum," writes de Herdt, "cooperiri solet panno." The pall is customary, and where the custom exists it should always be followed, according to the teaching of the writers on the subject. But there is no explicit direction, as far as we are aware, making the use of a pall obligatory in places where it is not customary. It is mentioned in *Caeremoniale Episcoporum*, Lib. II, c. xi., n. 1: "pannus niger extendendus pro absolute facienda," amongst the requirements for a pontifical Mass "pro defunctis," but we know of no liturgical text directing its use at the funeral Mass *praesente cadavere*.

If it is used, the colour for adults must be black. There are several decrees of the Congregation of Rites, forbidding the use of a white pall, as a sign of virginity, in the case of unmarried girls. The most recent decree insisting on black is dated August 4th, 1905: "Colorem panni emortualis esse debere nigrum, ornamenta autem sobria esse oportere."¹ The "sober" ornamentation may be purple or gold or, what is most effective and suitable, a deep yellow the colour of unbleached wax. The ornamentation usually takes the form of a large cross stretching across the whole length and width of the pall. It is fairly clear, therefore, that the pall of violet colour, sometimes provided by non-Catholic undertakers, is wrong. Only in the case of children who have died before coming to the use of reason should the pall be of white. Some sanction the use of the national flag, instead of a pall, for soldiers and sailors, and since the whole question of using a pall is "customary," this custom should also be followed.

E. J. M.

³ *Liverpool Synod*, XXII, 1934, n. 135.

¹ *Decreta Authentica*, n. 4165, ad 5.

ROMAN DOCUMENTS

BY THE VERY REV. MGR. JOSEPH MOSS, D.D.

INDULGENCES.

On May 20th, 1935, special indulgences were granted to those who visit the Altar of Repose on Maundy Thursday and Good Friday. All who make a visit with a contrite heart and say five Our Fathers, five Hail Marys and five Glorias, with an additional Our Father, Hail Mary and Gloria for the Pope's Intention, may gain a "toties quoties" indulgence of fifteen years. A plenary Indulgence may also be gained on each of these days if the further conditions of confession and communion are fulfilled (Cf. CLERGY REVIEW, Vol. X, 1935, p. 231).

In some places, with the approval of Rome, there is a custom of exposing the Blessed Sacrament for the adoration of the faithful on other days in Holy week. A *dubium* was sent up to Rome asking if the above indulgences, granted on May 20th, 1935, could be gained also on these extra days.

The answer given was in the affirmative. The decision of the Sacred Penitentiary was approved by the Holy Father, and the decree was issued on March 20th, 1936 (A.A.S., Vol. XXVIII, p. 176).

SOME ANSWERS OF THE PONTIFICAL COMMISSION FOR THE INTERPRETATION OF THE CODE OF CANON LAW.

1°. *Postulators.*

A *dubium* was proposed "whether, by virtue of Canon 2004, 3°, only the Postulator in Pontifical Processes should have a fixed residence in Rome, or whether the provision should also apply to the Postulator in informative or ordinary processes?"

The answer was: "In the affirmative for the first part; in the negative for the second" (A.A.S., Vol. XXVIII, p. 178).

This reply will greatly simplify the Introduction of Causes for Beatification and Canonization and will facilitate the procedure for the opening of these Causes. At the outset of every Cause there is, as a rule, a very long informative process to be conducted, often in places far removed from Rome. Up to the time of the decision it was considered necessary to have a Postulator living in Rome, who then authoritatively nominated a Vice-Postulator in the place where the informative process began. It was the Vice-Postulator who did this preliminary work and had to be in touch with the Postulator in Rome. Now this will be unnecessary, for from the outset a Postulator on the spot can be appointed who will have full powers, and thus the

procedure should be simplified, and the work of the informative process accelerated.

2°. *Communion at Midnight Mass.*

The Commission has settled another *dubium*, asking : " Whether Canon 867, 4°, compared with Canon 821, 2°, is to be understood to mean that Holy Communion may be distributed in a Mass which, whether by law or by Apostolic Indult, is celebrated at Midnight on Christmas Eve? "

The reply is : " In the affirmative, unless the Ordinary for just causes in particular cases forbids it, according to the norm of Canon 869 " (A.A.S., Vol. XXVIII, p. 178).

Canon 867, 4°, reads : " Holy Communion is to be distributed only at those hours in which the Sacrifice of the Mass may be offered, unless a reasonable cause urges otherwise." Canon 821, 2°, treats of Mass at Midnight on Christmas Eve and reads : " On the night of the Nativity of our Lord only the Conventual or Parochial Mass may begin at Midnight, but no other may do so without an Apostolic Indult." A doubt arose in some minds whether this excluded the giving of Holy Communion, because the saying of Masses other than the Conventual or Parochial was a special privilege granted by Indult. The doubt has now been solved, and it has been decided that wherever Mass may be said at Midnight on Christmas Eve, whether by right or by special Indult, Holy Communion may be given. The Ordinary, however, retains his right under Canon 869 to forbid it, especially, e.g., in private Oratories, for just causes in a particular case.

FEAST OF ST. JOHN BOSCO, CONF., EXTENDED TO THE UNIVERSAL CHURCH.

A decree " *Urbis et Orbis* " of the S.C. of Rites has laid down that the feast of St. John Bosco, Conf. is to be celebrated by the Universal Church with a proper office and Mass, taking rank as a minor double.

The feast is fixed for January 31st, and the feast of St. Peter Nolasco, Conf. has been transferred from that date to January 28th (Decree dated March 25th, 1936).

The new Office and Mass are given in the A.A.S., Vol. XXVIII, p. 174. In the Roman Martyrology there must be added on January 31st in the first place : " *Augustae Taurinorum, natalis Sancti Joannis Bosco, Confessoris, Societatis Salesianae et Instituti Filiarum Mariae Virginis Auxiliatricis Fundatoris, animarum zelo et Fidei propagandae conspicui, quem Pius XI anno millesimo nongentesimo trigesimo quarto Sanctorum fastis adscripsit.* "

BOOK REVIEWS

The English Bishops and the Reformation, 1530-1560, with a Table of Descent. By C. G. Mortimer and S. C. Barber. (London: Burns Oates & Washbourne. 8s. 6d.)

The authors of this useful book have had the happy idea of setting forth the succession of Catholic bishops in England from the Reformation to our own days. The main facts about the diocesan bishops in the Reformation period are, of course, fairly well known, and easily accessible, but very little attention has been hitherto paid to the auxiliary bishops during the Reformation period, and we imagine it will be news to most readers that during the episcopate of Archbishop Warham there were some thirty-eight titular bishops appointed in this country. The authors give particulars of these, and note the interesting fact that in 1534 the new titular bishops began to be appointed to the Crown, and were given English titles in place of the titles in *partibus infidelium* previously given by the Pope. The authors might have given the names of the English towns which King Henry chose as eligible for episcopal titles. Some of the new auxiliary bishops conformed to the Elizabethan Settlement, as the authors point out, and this is a fact not often reverted to.

The rest of the book traces out the episcopal government of English Catholics in the post-Reformation period, first by the Vicars Apostolic, and then by the restored Hierarchy. Incidentally, are the authors correct in saying that James II "sent Bishop Smith to occupy the See of York"? (p. 108). Bishop Smith was a Bishop in *partibus*, and appointed as Vicar Apostolic of the Northern District. He certainly made York his headquarters, but surely he did not claim to be Archbishop of York? At the end of the book is a useful chart, displaying the essential Continuity of Catholic ecclesiastical government, through the Holy See, in this country, and giving details of episcopal consecrations down to our own day.

Naturally, there are some points in the book which are open to criticism. Thus, is there not good reason for thinking that Pursglove, Bishop of Hull, ultimately conformed to the Elizabethan establishment? Again, the statement that "Scory returned and was reconciled by Bonner, Bishop of London" (p. 33) should be modified and brought in harmony with what the authors themselves say on p. 35.

And it is surely incorrect to say that Elizabeth introduced into Parliament a Bill for the Collation of Bishops by the Queen's Highness, "*without Rites or Ceremonies*" (p. 53). It is true that this statement is in d'Ewes printed journals, but as Estcourt long ago allowed, this is a misprint for "with what rites and ceremonies."

E.C.M.

Church and State. The Cambridge Summer School Lectures for 1935. (Burns Oates & Washbourne, 7s. 6d.)

Since that unflinching reply given by the first Pope in a court of law a few weeks after the Church had begun its career: "God must be obeyed rather than men," the attitude of the Church towards the State has been clear. Not, however, always definite. It took time to recognize the two powers as both supreme and independent in their respective spheres, two perfect societies, with subordination of the State when the things of God touched the things of Cæsar. Yet even after profound minds had clearly worked out the definitions and distinctions, men were slow (and perhaps to-day are slower still) to admit the smooth ruling of the spiritual and temporal interests of the human race as arranged by Him from whom all authority is derived. Needless to say, nearly every conflict has been brought about by Cæsar claiming the things of God: we say "nearly," because there is little doubt that the exaggerations of theologians such as Ægidius Romanus, Agostino Trionfo, Alvares Pelayo and others, had something to do with the suspicion (alive even to-day, especially in certain Masonic circles) that the Church aims at totalitarianism even in temporal matters.

The Cambridge Summer School Lectures on the Church and State could not have been given at a more opportune time; and in their published form they ought to be read by every intelligent Catholic and recommended to the many non-Catholics who are deeply concerned or interested in the totalitarian claims that Cæsars are making in various parts of the world. A student would be advised to begin at the second part of the book, where the principles are laid down, reading first Fr. Bonnar's paper, then the admirable exposition of family rights given by Dr. Flynn, then Fr. Lewis Watt's paper on economics. Thereby he will better appreciate the history with which the first eight papers are concerned.

In the Preface Fr. Lattey tells us that the 1935 School was one of the most successful of the series, which success he attributes in large measure to the part taken by distinguished laymen in the lecturing. Six of the fifteen papers are by laymen; and if money's worth is a consideration before purchasing a book, we can assure the reader that he will get more than that from the brilliant papers of Christopher Dawson (*Church and State in the Middle Ages*), Fr. David Mathew (*The Peace of Westphalia to the French Revolution*), and John Eppstein (*The Totalitarian State*)—to mention three of the galaxy of competent writers.

Dictated space prohibits a review of each paper. A captious critic might detect one or two exaggerations, and a tendency here and there to see the Totalitarian State too long before Hitler or Mussolini. (Is it really correct to say that "our Lord stood face to face with Jewish totalitarianism"?) But the volume is in many respects the best that the Summer School has produced.

T. E. B.

Bishop Challoner. By Michael Trappes-Lomax. (Longmans. 10s. 6d.)

This is a judicious, well-written and readable biography. It is carefully detailed and the reader's attention is focused upon Bishop Challoner. The assessment of character is dispassionate, although over-cautious, and the whole work is free from prejudice. Nevertheless, to those who were attracted by Mr. Trappes-Lomax's delightful study of Pugin, this life of Challoner will come as a disappointment.

The book has as its sub-title: A Biographical Study derived from Dr. Edwin Burton's *The Life and Times of Bishop Challoner*. Yet the mental approach and outlook of Mr. Trappes-Lomax and Dr. Burton are too diverse to admit of a successful amalgam. After a pleasant Dedictory Epistle, entirely alien to the spirit of Dr. Burton's massive volumes, and a few introductory pages, we are fully entered upon an abridged Burton. The abridgement is good; the touch light; the result readable. At the same time the author has allowed himself no scope for the exercise of his own talents. The background of the Catholic life at Firle and Warkworth, the attitude of the principal laity of the London district, the earlier manifestations of the Cisalpine standpoint are subjects upon which Mr. Trappes-Lomax throws no new light. He attempts no investigation of the relationship between Bishop Petre and Bishop Challoner and he follows Dr. Burton in making almost no reference to Mr. Barrett of Milton. This is the more regrettable since Mr. Trappes-Lomax is so well qualified to produce balanced and independent work on the neglected subject of eighteenth century Catholicism.

The last section of this volume, pp. 268-276, is taken unabridged from the final pages of Burton's second volume. It is a fine passage, but it will inevitably jar on those who would like to know not Dr. Burton's impressions, but what the author of *Pugin* thought of Milton House.

The account of Bishop Challoner's relations with the Regular clergy and, in general, the chapters dealing with the years between 1745 and 1762 are well constructed. The compression of the biography within a single volume results in a clear description of the Bishop's character and Mr. Trappes-Lomax has some excellent passages of his own upon this subject. The book is well produced and has the St. Edmund's College painting as a frontispiece. It is to be hoped that it will have a wide sale among those whom Dr. Burton's volumes have not reached.

DAVID MATHEW.

REVIEWS FROM ABROAD

The April number of THE ECCLESIASTICAL REVIEW provides, as its first article, a well-developed study by Fr. W. H. Bishop which embodies a plan for an American society of Catholic home missions to operate in the country districts of the United States. Some years ago, the writer addressed a questionnaire to Catholic leaders all over the United States, asking them to recommend some means of bringing more converts into the Church. A digest of their answers was printed in the ECCLESIASTICAL REVIEW for December, 1929. Since that time, Fr. Bishop has been greatly impressed by the work of the Catholic Evidence Guild in England, and of the North Carolina Apostolate in the States, and he here sets out a plan for a society of secular priests which would send out its members to country districts, where the Church is weakest and, in this manner, prepare the way for permanent parochial organization. In addition to such direct contact, the Society would establish indirect contact "by making their technique, inspiration and other helps available at all times to the rural diocesan clergy throughout the United States by printed propaganda and short courses for mission-minded priests." "The Priest at Prayer" is the subject of a useful article by the Editor, Mgr. Kerby; and another prelate, Mgr. H. T. Henry, writes on "The Liturgical Pronunciation of Latin," and finds a good deal to say in favour of the Italian method. "Fine Language in Catholic Press and Pulpit" is a study by a priest who was formerly a journalist which stresses the need for simplicity in preaching. "The High Spirit of the German Catholics" by Canon J. P. Conry, points to the many pilgrimages, congresses and other acts of piety which prove that the Faith is strong in Germany, in spite of oppression and persecution.

The May issue of the same Review contains an excellent study by a well-known American theologian, Fr. F. J. Connell, C.S.S.R., of the doctrine of our Lady as *Mediatrix omnium gratiarum*. Fr. Connell decides that the doctrine is "formally, though implicitly revealed, and accordingly definable as an article of faith," and that there are no solid arguments against the opportuneness of the definition. "A great Catholic historian" by Miss Joscelyne Lechmere is a short account of Lingard's life. "The Catholic Evidence Guild and Seminarians" by Fr. P. M. Hannan gives admirable advice on crowd psychology and the best methods of answering objections.

In the May HOMILETIC AND PASTORAL REVIEW, Mgr. Henry writes on the use of poetry in the Catholic pulpit, in particular, "Poetry at May devotions." He argues that the idea of embodying poems into conferences on the Litany of our Lady

is "not necessarily a disturbing one either for priest or for people." Some of the examples he quotes will be new to most readers. "Divine Foundation for Nullifications" is the rather quaint title of an attempt by the late A. M. Richey to prove that the exceptive clause in St. Matthew (v. 32 and xix. 9) refers not to adultery after marriage but to a diriment impediment arising from fornication before marriage. Fr. K. Hennrich, O.S.F.C., concludes his series of articles on Catholic Action, and Fr. Woywod, O.F.M., in his treatment of "Penal Law of the Code," discusses the requisites for incurring the penalty of the law. Answers to questions are concerned with the dispositions for extreme unction, taxes for dispensations, and sacramental confession of sisters.

THE CATHOLIC WORLD for May has three articles of great value to students of sociology. Mr. Lawrence Lucey, a lawyer, writes on "Housing and Crime," a poignant study of American housing conditions in town and country. G. M. Godden describes the "New Communist Attack on Youth," and shows the pains that are being taken to capture the younger generation for Communism. Mr. F. J. Maynard sketches the lives of Stanton, Dolling and some other Anglicans in his "Ritualists in the London Slums." In lighter vein, Mr. John Bunker writes on the humours of advertising and discusses some of the traps that exist for the unwary creator of advertisements. It may be noted that in the "Foreign Periodicals" section, two full pages are taken up by a quotation from Fr. Basil Wrighton's article: "The Outside of the Cup," published in the CLERGY REVIEW for March.

In LA VIE INTELLECTUELLE for April 25th, Père André Marc, S.J., determines the meaning and purpose of human existence in "Qu'est-ce qu'exister?" An article on the Anglican Church and "le monde ouvrier" by Père V. M. Pollet, O.P., has much to say about unemployment, the problem of slum-clearance, and the present condition of Anglicanism. In "Journal d'un Curé de campagne" by Jacques Madaule, a detailed review is given of the recent work of that title by Georges Bernanos. André Tolédano writes on "La crise dans les rapports franco-britanniques" and declares in conclusion that: "Londres, comme Paris, tient à la Société des Nations. Mais si celle-ci n'adopte que le point de vue britannique, il est à craindre que Paris ne finisse par se désintéresser de Genève. Et cela, ce serait très grave." A curious article, entitled: "L'Héritage ancestral d'Edouard VIII," traces the King's descent in many of its ramifications. The author thinks it is possible that King Edward owes his sympathy with Hungary to his high proportion of Magyar blood, but he allows that the King's love of winter sports can scarcely be explained in terms of his descent from the Tyrolese minstrel, Oswald von Wolkenstein!

The April issue of RECHERCHES DE SCIENCE RELIGIEUSE opens with a highly technical study by Père Émile Mersch on "L'Objet

de la Théologie et le 'Christus Totus', which claims that the ordinary Thomistic statement that the object of theology is God, is not incompatible with the further assertion that the object of the science is *Christus totus*, "c'est à dire le Christ en tant qu'il ne fait qu'un seul Dieu avec le Père et l'Esprit, et qu'un seul organisme de grâce avec toute l'humanité régénérée." The difficult subject of symbolism in Clement of Alexandria is considered by Père Claude Mondésert. There is a peculiarly rich bulletin on the History of Christian Origins by that expert writer, Père Jules Lebreton. To this may be added other bulletins by Père Bonsirven (Early Judaism) and Père des Places (Greek Philosophy).

The REVUE THOMISTE for March-April has a touching memoir of Père Mandonnet by Père M.-H. Laurent, O.P. In an article, written with all his usual brilliance and forcefulness, Père Réginald Garrigou-Lagrange, O.P., answers the question: "La possibilité de la Grâce est-elle rigoureusement démontrable?" in the negative. The proof derives from the principle: "Quod est supernaturale quoad essentiam est supernaturale quoad cognoscibilitatem." He shows that the principle is often misunderstood and mis-stated, and that, whereas there are serious arguments of *convenientia* in regard of the possibility of grace and the beatific vision, that possibility cannot be apodictically proved, except by the proofs supplied by the Faith.

In the CIVILTÀ CATTOLICA for May 2nd, "G.S.S.I." discusses the likelihood of a fruitful apostolate in Russia at the present day; P. A. Bruccleri concludes his series of article on Social Justice; and P. A. Ferrua weighs the evidence for a Montanist community in Rome towards the end of the fourth century.

FROM THE HOME REVIEWS.

THE IRISH ECCLESIASTICAL RECORD (April): Irish in the Danish and pre-Norman Period by Rev. E. Cahill, S.J. A Priest-Poet: Father Gerard Manley Hopkins, S.J., by Maurice Leahy. The Dire Need of Priests in France by Rev. Richard Devane, S.J. The Palm and the Laurel by Rev. M. H. Gaffney, O.P.

THE MONTH (May): Queen of Apostles. by G. S. Burns. The Coming Manila Congress by C. C. Martindale, S.J. The Flight from God by John Murray, S.J. Our Catholic Press: Its Opportunity by Stanley B. James.

BLACKFRIARS (May): Sedes Sapientiae by Humbert Clérissac, O.P. New Horizons by John Durkin. On Christian Art by Ivan Brooks. Giuseppe Toniolo and Christian Democracy by Luigi Sturzo.

J. M. T. B.

THE CHURCH AT HOME AND ABROAD

I. FRANCE.

BY DENIS GWYNN, D.Litt.

The general election resulted in that marked movement towards the Left which had been generally expected, but the most significant feature of the result is the heavy loss of seats by the Centre parties to the more extreme groups on both sides. The Right generally—as distinct from the Centre—gained appreciably in strength; while the total strength of the Left Coalition is not very much larger than in the last Parliament, although its Left Wing has gained many seats. The really important difference is that the Socialists, who have hitherto refused to ally themselves with any Government, had this time promised to participate with the Radicals and Communists in forming a Coalition of the Left. In the past, coalitions could only be formed from the Centre with the support of either the Radicals or the moderate Conservatives as circumstances might decide. But M. Léon Blum's decision to accept office meant that in future the centre of gravity would shift much further to the Left, and that his whole party, and possibly the Communists also, could now be counted among the deputies from whom Ministers could be chosen. The Communists, however, have decided to stay outside any new Coalition and only promise their general support to M. Blum. This is more than M. Blum had even offered to any Government until M. Sarraut formed his stop-gap Coalition after M. Flandin's overthrow. But it means that M. Blum will have the same uncomfortable feeling about his allies as previous Radical Governments have had in regard to his own party in the past.

Nevertheless, the elections have brought him a remarkable triumph. The Socialists have for the first time replaced the Radicals as the largest party of the Left, and also as the largest party in the Chamber. Their position is very similar to that of the Labour Party in England, when it outdistanced the old Liberal Party. But whereas Mr. Ramsay MacDonald had outstripped the Liberal Party and become leader of the official Opposition in the Parliament previous to the elections of 1924, M. Blum passes with one stride from being a minor Opposition leader to become the presumptive Prime Minister of France. It seems probable that the relative strengths of the Radicals and Socialists have permanently changed and that henceforward the Radicals will share the fate of the Liberals in England, and will gradually disintegrate as a party—the more conservative Radicals drifting towards the Right and the more advanced towards the Left.

Party labels are even less illuminating in France than in England, and it would be easy to argue that the increased strength of the Socialists is little more than a natural evolution

in party politics, and that most of the electors who voted Socialist this time had the same general objects in view as those who voted for the Radicals some years ago. M. Blum, in fact, shows little sign, for the present at least, of going even as far as M. Herriot went ten years ago in attacking the Church. But his general policy is undoubtedly more advanced in the direction of social reconstruction than that of the Radicals in the past. His strength, in alliance with the Communists, is derived overwhelmingly from the working class in the industrial cities, and it reflects the steady growth of an industrial proletariat in France since the War. The bourgeoisie will have much less influence than formerly in deciding the programme of the Left; and, so far as the Church is concerned, there is no reason to anticipate that the proletarian vote will be more anti-clerical than the bourgeois vote was in pre-War years. Even the Communists, who have gained heavily in all the great industrial centres, may find in practice that a large proportion of their proletarian supporters have no hatred of the Church and are chiefly concerned with revolt against the present form of the Capitalist system. For the time being, at any rate, M. Blum is likely to have his hands quite full with financial and economic problems and with urgent international questions, which will deter any government from creating unnecessary trouble with the Catholic forces, which are strongly organized everywhere.

These conditions are specially fortunate in view of the unexpected dilemma created by the conflict between Church and State over the deposition of the Archbishop of Rouen. The controversy over Mgr. de Villerabel is so personal a matter that it would be unfair to discuss it here. But it should be said that local sympathy is largely on the side of the deposed Archbishop, who has been regarded with deep affection for years. It is felt that he was attempting to remedy abuses which had grown up without his knowledge, and that even if he has acted improperly, by invoking the civil courts after Rome had supported his former secretary, the punishment inflicted has been extremely severe. But such sympathy appears to be chiefly a feeling of personal affection for a very devoted old prelate, and there has been no apparent resistance to the necessary enforcement of ecclesiastical discipline. With goodwill on all sides a solution should be found quickly. It is well to remember also that some years ago another aged French bishop, the late Mgr. Marty of Montauban, refused to accept the orders of the Holy See in relation to the *Action Française*. He refused to sign the joint pastoral issued by the whole French Hierarchy in support of the condemnation, and for a time he adopted an attitude of open defiance. But after some months he went to visit the Holy Father in Rome and there issued a public apology which the Pope accepted with complete forgiveness.

The dispute at Rouen has naturally been connected in the public mind with the unexpected decision of the Holy Father

to create yet another French Cardinal in Mgr. Tisserant, the Pro-Prefect of the Vatican Library. His promotion brought the total for France well above the normal strength; for there are five Cardinals already in French sees (Paris, Lyons, Besançon, Lille and Rheims), in addition to Cardinal Baudrillart, who has been granted the very rare privilege of remaining at his work at the Catholic University of Paris. There was also Cardinal Lepicier in Curia in Rome, and now there is also Cardinal Tisserant. But it may well be that Cardinal Lepicier's death was known to be imminent, and it reduces the total to where it had been. Cardinal Lepicier's death will, indeed, be more of a loss to the Church in England, for he was protector of both the English College and the Beda, and he had been more closely connected with England than with France for many years.

Maitre Henri-Robert, who had been long regarded as the most distinguished figure at the Bar in Paris, was a fine type of Catholic layman, although his name was not prominently connected with Catholic affairs. He was elected bâtonnier or leader of the Paris Bar in 1913, and he held the position throughout the War years. He wrote a number of excellent books of a non-technical kind about famous trials, and he was also a historian of importance; and his literary work was sufficiently remarkable to ensure his election to the French Academy soon after the War. He was a devout Catholic with a profound sense of charity towards the poor and the unfortunate. It will be interesting to see who is elected to replace him in the Academy. The latest Academician to be admitted, not long ago, was the novelist M. Claude Farrère who succeeded to the seat left vacant by M. Barthou's death. He is the author of many novels which have achieved great popularity; some of them being almost crudely melodramatic and others being little more than smart social satire. But M. Farrère has had a highly picturesque career, from his early years as a naval officer to the dramatic occasion when he was wounded a few years ago in overpowering the assassin of the President of the Republic at a social function in Paris. That act may have weighed in his favour when he stood for election to the Academy; but it does little credit to the Academy that in the election it preferred M. Farrère to the Catholic poet and ex-Ambassador, M. Paul Claudel.

II. CENTRAL EUROPE.

BY C. F. MELVILLE.

1. *Consolidation in Austria.*

The dual régime of Herr von Schuschnigg and Prince Starhemberg has come to an end. The Prince is no longer in the government, and the Heimwehr is being liquidated. Dr.

von Schuschnigg has now assumed complete control. A number of events contributed to the dropping of Prince Starhemberg. The Prince had used threatening language in regard to those members of the Cabinet who represented the democratic wing of the Christian-Social party. He had objected to the disarming of the Heimwehr which the Chancellor had decided was necessary following upon the introduction of conscription for the regular army. And, finally, he had sent a telegram to Signor Mussolini congratulating him on the Italian victory in Abyssinia couched in terms likely to give offence to Britain and France. Dr. Schuschnigg acted quietly and firmly. He reconstructed his government, without Prince Starhemberg.

It is necessary to point out that the Schuschnigg-Starhemberg rift was a matter of disagreement as to method. There is no question of disagreement on the fundamentals of patriotism. Difficulties may be ahead owing to the disgruntled feelings of the Heimwehr. On the other hand, Prince Starhemberg's loyalty may result in his influencing his followers not to do anything rash, in which case these difficulties should be overcome. As far as can be ascertained at the moment Dr. Schuschnigg's move has increased his prestige in the country, for the majority of Austrians are tired of the private armies which for a long time past have been fighting out their rivalries behind the political scene. The new move is also indicative that the Chancellor is faithfully carrying out the political heritage left to him by Mgr. Seipel and Dr. Dollfuss—the building up of a Catholic Corporative State in Austria which shall be authoritarian without being definitely Fascist.

If Chancellor Schuschnigg can complete this process of consolidation in Austria, he will be making a very considerable contribution to the stabilization of Central Europe so necessary for the preservation of European peace. For already signs are not wanting that, in the new conditions, Austria, while she remains faithful to the friendship with Italy, will now be in a better position to improve her relations with her Little Entente neighbours.

I am able to give some new facts concerning the progress of the Catholic Action movement in Austria. Amongst other things this movement is doing good work in divorcing Catholic activities *per se* from an undue pre-occupation with politics. In the pre-war Austrian parliament Catholics belonged to the Christian-Social Party which represented the Catholic point of view in the State. This created a close relation between the Church and politics which in some cases was not always to the good. Since the new Constitution of 1934 there have been no political parties in the old sense of the word. Catholicism is the foundation of the new Austria. The using of religion for the furtherance of political aims should, it is felt, be discouraged. According to Cardinal Innitzer the task of Catholic

Action is to help to bring about religious renewal and to avoid mixing up politics with religion.

Catholic Action in Austria has not, therefore, created organizations which could be used for political purposes. On the contrary, it has created groups according to the requirements of the Church.

The principal activities of Catholic Action are organized in four main groups representing, respectively, national corporations (staende) of men, women, male youth and female youth. In addition there are groups for special spheres of work, including children, the family, charity, art and science, adult education and schools. The latest addition is the section for social and economic questions, the impending formation of which I forecast in a recent issue of the CLERGY REVIEW.

It is recognized that the primary duty of Catholic Action is to form and develop the Catholic conscience and to educate the people in such a way that every Catholic—in political or other bodies—shall take decisions in accordance with the dictates of the Catholic Faith; and thus help to build up both private and public life in the spirit of Christian ideals and principles.

In a word: Catholic Action stands for infusing the Catholic spirit into politics, and, at the same time, preventing politics making use of religion.

* * *

The Festival of Christian workers took place in Vienna during May. The President of the Trade Union, Herr Staud, drew attention to the necessity of the Trade Union becoming self-governing. The representatives of the workers, he said, must begin to lay the foundation of the autonomy of the Corporation and thus lighten the burden of the State. They must deal with collective agreements, arbitration, prices, regulation of production, rationalization, etc., and must take care that the development of the Corporative system is not neglected.

Herr Staud ended on a patriotic note. Alluding to the Freiheitsbund, the Catholic Workers' Organization, he declared that it was part of the patriotic movement. "Our task," he said, "is that of winning over all the workers for Austria." He ended with a tribute to the Chancellor, declaring that they were all "for and with Schuschnigg, for the liberty of Austria."

The Chancellor, Dr. von Schuschnigg, in reply, stated that he was deeply touched by the loyalty of the Freiheitsbund. It was always the characteristic of the Austrian worker, he declared, to be disciplined, capable and comradely. "My own sole ambition," he said, in conclusion, "is to be a Christian worker under the Austrian flag. I work with you, and you work with one another."

2. Catholic Broadcasting in Czechoslovakia.

The Second International Congress of Catholic Broadcasting, held in Prague from May 4th to 7th, attracted delegates from thirteen different countries. The opening ceremony was attended among others by Msgr. Sramek, the Czechoslovak Minister of Unification; Dr. Borek-Dohalsky, the Chancellor of the Chapter of Prague Cathedral; Bishop Eltschkner, Rector of Prague University. Signor Soccorsi, the director of the *Radio Vaticano*, was the bearer of a message expressing the Pope's interest in the work of the Congress. The programme of the Congress included papers by Dr. Czeya, Director-General of the *Ravag*, Vienna; M. Dito, Director of the B.C.I., Amsterdam; Dr. Marx Jordan, Director of the National Broadcasting Company of America; Director Speet (Amsterdam); M. Hankard, Secretary-General of the Radio Catholique Belgique; Dr. Drachovsky (Prague); Dr. Alfred Fuchs (Prague); J. C. R. van Dijck (Antwerp) and Mr. C. Saerchinger of the Columbia Broadcasting Corporation, New York. Msgr. Narschall, who presided, closed the Congress with a résumé of work accomplished which had as its object the application of wireless to the service of Christian love and the divine word. On Wednesday, the 6th, the chairman and other officers of the Congress were received by the President of the Republic, Dr. Beneš, at Prague Castle.

CORRESPONDENCE

ST. THOMAS AQUINAS ON THE BLESSED SACRAMENT AND THE MASS.

Fr. F. O'Neill, Granaghan, Co. Derry, writes :—

Kindly allow me to point out a serious mistake in Dr. Smith's exhaustive criticism of my little work.

I did not say that the Holy Ghost was the consubstantial cause of Christ. But I meant what I implied in the footnote on page 28, viz. : that the Holy Ghost was the efficient consubstantial cause of the *Conception* of Christ. This is evident from the very words quoted by Dr. Smith—"For instance in the words *Qui conceptus est de Spiritu Sancto* (Who was conceived by the Holy Ghost) *de* denotes the *consubstantial cause*."

In P. 3, Q. 32, A. 2, St. Thomas says : *In Spiritu autem Sancto duplex habitudo consideratur respectu Christi. Nam ad ipsum Filium Dei qui dicitur conceptus, habet habitudinem consubstantialitatis; ad Corpus autem ejus habet habitudinem causae efficientis. Haec autem praepositio de utramque habitudinem designat.*

In footnote to this, St. Thomas's teaching is tersely put thus : *Nam Spiritus est consubstantialis Christo quatenus est Deus; et causa efficiens Corporis et Conceptionis ejus humanae.*

Regarding the reviewer's objection to my translation, the reader will notice that if the example Dr. Smith cites (P. 3, Q 75, A. 6), be compared with the literal translation, it gives *all* St. Thomas says in fewer words as in the footnote just quoted.

The reviewer, the Very Rev. Canon G. D. Smith, D.D., writes :—

I am grateful to Fr. O'Neill for calling my attention to the passage in which St. Thomas says that the Holy Ghost has a twofold relation to the Son of God, that of consubstantiality (in respect of the divine nature) and that of *efficient cause* (in respect of the human body which the Son assumed in the Incarnation).

But may I hope that Fr. O'Neill—and the Editors—will have patience with me while I still maintain that his footnote is seriously misleading? In the article (III, q. 75, art. viii.) translated by Fr. O'Neill, St. Thomas disallows the expression *De pane fit corpus Christi* on the ground that the preposition *de* denotes a "consubstantial cause." By this he means a subject which both terms of the conversion have in common : "*quae quidem consubstantialitas extremorum in transmuta-*

tionibus naturalibus attenditur penes convenientiam in subjecto." Thus when wine becomes vinegar, there is a subject which wine and vinegar have in common, namely, the *materia prima*. Now in transubstantiation there is no subject common to bread and to the Body of Christ; there is no *materia prima* common to them both, there is no consubstantial cause. Therefore the expression *De pane fit corpus Christi* is not accurate.

Let me now state more fully my criticism of Fr. O'Neill's footnote. He intends to illustrate what St. Thomas means in the above passage by a consubstantial cause, and he gives as an example the sentence: "Qui conceptus est de Spiritu Sancto," where, he says, *de* denotes the consubstantial cause. Now if we understand the term in the same sense in which St. Thomas uses it in connection with natural transformations, it can mean only one thing; that Christ (in respect of His human body) is formed out of the substance of the Holy Ghost; that the Holy Ghost contributes something of His own substance to the formation of the body of Christ. And this is the idea which I said should be corrected.

If we now turn to the passage of St. Thomas which Fr. O'Neill quotes in his letter, we find that the words "consubstantial" and "cause" are used in an entirely different sense. Here consubstantial means "of numerically the same divine substance or nature"; and cause means "efficient cause." And in this sense it is true that the Holy Ghost is consubstantial with the Son according to His divinity; and it is equally true, since He formed the body of Christ in the womb of the Blessed Virgin, that He is the efficient cause of Christ in respect of His human body. But between this consubstantial efficient cause and "consubstantial cause" understood in the sense of *materia prima* there is little in common save the name. And Fr. O'Neill's use of the one to illustrate the other is responsible for a misinterpretation on my part which I regret, but which I cannot but regard as excusable.

LEAKAGE PRECAUTIONS.

"Parochus" writes:—

"E.J.M." concludes his reply to the question of "Leakage" with the remark that "the editors will welcome further correspondence on the subject from our readers," in view of which, may I trouble him with the following queries?

(1) While I agree with his answer that Baptism should not be refused "to the children of Catholic parents, if they will almost certainly not be educated as Catholics" (for the "almost certainly" does leave the door open to hope), how do matters stand if only one parent is a Catholic (and that only by being baptized as an infant), married in the Registrar's Office or in a non-Catholic church, and if repeated efforts have failed to get other children of the marriage to a Catholic school, or the

Catholic to instructions? Can the priest then apply canon 751 with 750 (2) ("dummodo catholicae eius educationi cautum sit")? Or must "in apostasiam vel haeresim vel schisma" still be strictly interpreted?

(2) This leads to the second question, viz.: Who are "Catholics"? I mean, when the Bishop asks in the annual returns of the parish for the "Total Catholic Population," whom are we to include? There are some persons who were baptized in infancy, never attended a Catholic school or church, received only the first of the seven Sacraments, yet have never professed any non-Catholic religion. (I asked one of these people the other day whether she would require a priest at the hour of death or at least for burial; and I received the reply: "I have never given it a thought!") Are these persons to be counted as Catholics in the returns to the Bishop? A slightly better case is when the person is in the same conditions as the former, but who always declares that he or she is "a Catholic," and who expects (for family reasons) to be buried by a Catholic priest. Is this sufficient profession of Faith to be included in the "Total Catholic Population"?

I do not think we will make much headway against the lapse of boys and girls from the Faith when leaving school until we devise a system (at least in industrial areas) whereby these young people are kept more or less together in the same factories. Friendships made at school are thereby daily cherished, and the weak (those especially from homes without a Catholic atmosphere) are strengthened by being kept in contact with the strong. We want a kind of Labour Exchange in each parish. It can easily be run by a Men's Guild: indeed, in one parish most of the jobs are now found for boys and girls by the men of the Blessed Sacrament Guild. But what usually happens is that after being cared for like a hot-house plant in schools our children are transplanted into snow-drifts when they leave school.

VOLUNTARIUM IN CAUSA.

The Rev. Jas. McLoughlin, B.A., B.D., of St. Thomas's, Wandsworth, writes:—

Might I raise a question about Dr. Kramer's statement of the principle of *voluntarium in causa*, quoted with approval by Dr. Mahoney? The principle as stated is that: "For a sufficient excusing reason one may place an act that is in itself good or indifferent, from which two effects flow immediately, the one good the other evil, provided that only the good effect is intended." It follows from this that the self-same act could be right for one person and wrong for another because of the different intentions of the agents. Regarding the internal acts this, of course, is true. Indeed, the motive is so important that it alone can determine the morality of an individual's

subjective act. But that does not take one very far. Most of our difficulties arise in trying to determine the objective morality of an act, its conformity with right reason, a *convenientia rerum*, or whatever else, and in this the intention of the doer would seem to have no place whatever.

Moreover, if, e.g., the bad effect is the loss of a leg, and the good effect is saving a life, what is it that the surgeon who amputates must "not intend"?

USURY.

Fr. F. H. Drinkwater writes:—

I note, not without satisfaction, that Fr. Lewis Watt is aware of "the magnitude of the moral problems raised by the financial system." The "accurate analysis" of that system which he desiderates became easily possible after the Macmillan Report, and has been fully available for some years. What Fr. Lewis Watt calls the "complexity and obscurity of the financial system" is a mere smoke-screen deliberately created and fostered by the money-lenders and their journalistic servants, in order to cover their operations. In its essence the financial system is an appallingly simple piece of bluff: the idea that there cannot be any money except what has first been borrowed from money-lenders. It is the source of all troubles, and until Fr. Watt can think of a better word I think I shall go on employing the word "Usurer" as a convenient term of abuse.

CLERGY REVIEW INDEX.

The Index to volumes 1 to 10 of the CLERGY REVIEW will be given with the July issue. Those who bind their copies are therefore asked to defer the binding until after July 1st so that the Index may be incorporated with Volume XI. Henceforth an Index for each volume will be given to subscribers, and will be sent out with the first number of the succeeding volume.

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